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GULSHAN KHAKEE

The Dasa Avatāra
of the
Satpanthi Ismailis and the Imam Shahis of Indo-Pakistan

Ph.D. Thesis, Harvard University

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The Dasa Avatāra
of the
Satpanthi Ismailis and the Imam Shahis of Indo-Pakistan

A thesis presented

by

Gulshan Khakee

to

The Department of Near Eastern Languages and Literature
in partial fulfillment of the requirements

for the degree of

Doctor of Philosophy

in the subject of

Islamic and Indian Studies

*Gulshan Khakee
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Ismaili connections with the Indo-Pakistan sub-continent are centuries old. The first Ismaili 'dā'ī' (missionary) had already arrived in Sind in 883 A.D. The Fatimid Caliph al Aziz sent Ibn Shayban with a military escort, which took Multan in 977 A.D.¹ Mahmud of Ghazni defeated the Qarmatian² ruler of Multan, Dawud, in 1004, and again in 1010 A.D. Muhammad Ghori, in his first expedition in India in A.D. 1175 expelled the Ismaili ruler of Multan, and captured Uchh. Nur the Turk³, who gathered his support from Gujarat and Sind, as well as from the area around Delhi in A.H. 634, is variously believed to have been a Qarmatian. In Sind, the subjugation of the Qarmatians was effected only after the consolidation of the power of Nasir al Din Qabacha in the early thirteenth century⁴.

At the death of the Fatimid Caliph al Mustansir in 1094 A.D., the Ismaili movement split into two branches; the Musta'lian Ismailis (represented in Indo-Pakistan by the Bohras⁵), and the Nizari Ismailis, better known as the Assassins⁶ whose stronghold was in Eastern Iran (though they were spread out into Syria, Afghanistan, and elsewhere as well⁷).

In A.D. 1256, the Mongol Hulagu Khan destroyed the last stronghold of the Nizari Ismailis at Alamut in Eastern Iran⁸. After that, the movement survived in Iran, but went



underground for centuries, and the paucity of material makes any assessment of the historical development of the sect rather difficult, if not nearly impossible.

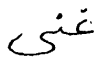
From Badakhshan in Afghanistan, the sect seems to have spread into what is now N.W. Pakistan, namely, the states of Hunza, Chitral, and some valleys of Kashmir. It is not with this group of Nizari Ismailis that we are concerned in this study. We are concerned here with the religious literature, or a part of the religious literature, of the Satpanthi⁹ Nizari Ismaili group (mainly represented in Indo-Pakistan by the Khodjas¹⁰, and some Momna¹¹ groups), and with a breakaway group of these Satpanthis, more commonly known as the Imam Shahis.¹² According to Ivanow, the 'spirit of their doctrine shows beyond doubt that the Ismaili element in the Satpanth was the later form of post-Alamut Nizari Ismailism of Persia'.¹³

It was originally intended in this study to examine all the available religious literature of the Satpanthi branch of the Ismailis of the Indo-Pakistan sub-continent, and to make an overall assessment of their doctrines, and religious attitudes. However under the guidance of Professor A.A.A. Fyzee, and with the consent of Professor A. Schimmel of Harvard, this plan, which would have only allowed a general study of secondary sources, was given up in favour of a more detailed study of only one piece of their literature. This study, therefore, does not pretend to be all-



embracing, nor definitive; since an examination of their other literature might reveal other, and even contradicting ideas.

The Nizari Ismaili Satpanthis of the Indo-Pakistan sub-continent are the followers of the Aga Khan, whom they consider to be the Imam, because of his direct, lineal descent from Ali (the son-in-law and cousin of the Prophet Muhammad) whom they regard as the tenth incarnation of the Hindu god Viṣṇu.¹⁴ The doctrine that Ali is the tenth incarnation of Viṣṇu, and therefore the Imam (thus superimposing a Shiite, Ismaili form of Islam on a Vaiṣṇava Hindu substructure), seems to have been taught to the Satpanthis in the work entitled the 'Dasa Avatāra', literally meaning the 'Ten Incarnations'. It is this work, the 'Dasa Avatāra', or rather, the last portion of it, the 'Dasamo Avatāra' (or the Tenth Incarnation) that I have chosen as the text of my study.

The 'Dasa Avatāra' forms a part of the 'ginān'¹⁵ literature of the Satpanthis. These 'gināns' are hymns, or religious poems, ranging from just a few verses to hundreds of verses. They deal with varied subject matter too, including doctrine, theories of creation and time, mythology, daily behaviour and life, descriptions of the last Judgement, of heaven and hell. The origin of the word 'ginān' is debatable; it either comes from the Sanskrit 'jñāna', meaning 'knowledge' or from the Arabic , meaning 'to sing', but the Sanskrit



origin is more likely. The Satpanthis sing these 'gināns' in the 'jama'at khānās'¹⁶ at morning and evening prayer meetings. The 'gināns' also form texts upon which sermons are based.

The choice of the text of the 'Dasamo Avatāra' was initially made from an Imam Shahi ms.¹⁷, belonging to Pirzada Syad Muhammad Noor Ali Shah of Burhanpur, M.P. India, who is the present Pir and 'sajjādā-nishin' of the Imam Shahi Satpanthis of the Khandesh area. He lent the ms. to Professor A.A.A. Fyzee, who in turn, lent it to the Deccan College in Poona.

This ms. of 595 folios, each measuring approximately 9.2 by 5.6 inches, is mainly in Devanagari script. It will be referred to as the D ms. hereafter. Two dates are mentioned: on p. 154(b), the sixth lunar day of the month of Vaiśākha, of the Sāke year 1737, called Yuvā, which works out to be A.D. 1815; and again on p. 536(b) the date mentioned is Samvat 1880, and Sake 1745, both of which work out to be A.D. 1823. The work 'Dasa Avatāra' occurs on pp. 215(b) to 262(b). The 'nāno' or 'small' 'Dasa Avatāra'¹⁸ is found on pp. 263(a) to 264(b) (with some unnumbered pages inserted).

This D ms. was treated as the main text until an older version was located among the mss. collection of the Ismaili Research Association at Karachi. This ms. will be referred to as the Kx ms., 'K' because it is in Khojaki script¹⁹, while 'x' is the number of the ms. in the collection at



Karachi.

This text forms a part of the oldest ms. at Karachi.²⁰ It is a large ms. of folios, each measuring by inches. The folio numbering is chaotic, because from many of the pages, numbers have been destroyed, while some sections, with a different numbering system, have been inserted. The entire ms. of coarse, yellowish country paper, is in Khojaki script, with a varied and very interesting selection of Satpanthi works.²¹ Dates are mentioned at five places: on p. 47(a), Samvat 1793, Vaisākha 17th; on p. 66(b), Samvat 1793, Vaisākha 22nd; on p. 138(a)²², Samvat 1793; all of these work out to be A.D. 1737. On an unnumbered page, in the inserted section, the date given is, Samvat 1813, which is A.D. 1757; and on p. 312(a) in the inserted section, the date is given as Samvat 1837, which is A.D. 1781. The work 'Dasamo Avatāra' in this Kx ms. occurs on pp. 138(a) to 171(a), and the 'small' 'Dasa Avatāra' occurs on pp. 57(a) to 66(b).²³

There are three versions of the 'Dasa Avatāra' among the Satpanthis: 'Dasa Avatāra, Moṭo' (Sindhi, 'Vaḍo', 'big') attributed to Imam Shah; 'Dasa Avatāra, Nāno' (Sindhi, 'Ninḍho', 'small') attributed to Pir Sadr al Din, the grandfather of Imam Shah; both these versions are known to have existed.²⁴ What was very surprising to me was the discovery in the Kx ms. of an entirely Sindhi,²⁵ archaic sounding version, attributed to Pir Shams. The sectarians themselves seem to be quite



unaware of this. It is the only copy I have come across. It is on an unnumbered, but not inserted section, of the Kx MS. on four folios. At the top it is indicated that it should be sung in the rāga 'kedāra.'

The 'big' 'Dasamo Avatāra' of Imam Shah forms the basis of this study. I have given transliteration of it from the Kx MS., obtained from the Ismaili Satpanthis, and from the D MS., obtained from the Imam Shahi Satpanthis; as well as the translation of the Khojaki version, noting its differences from the Devanagari version, and explanatory notes to the texts. The transliteration of the 'small' 'Dasa Avatāra' of Pir Sadr al Din forms Appendix III, and that of the 'Dasa Avatāra' of Pir Shams forms Appendix IV.

Satpanthi tradition attributes the composition of these 'gināns' to various Pirs, who are supposed to have converted them from Hinduism to the Nizari Ismaili form of Islam. But before considering this problem, we should turn briefly to all the other MS. versions of the 'Dasamo Avatāra' which have been found, and which I have considered. They are as follows:-

'K' is a printed edition of the 'Dasa Avatāra' lent to me by the Ismaili Association of Bharat in Bombay. I used it when the D MS. was the only version available to me at Poona. It is in the Khojaki script, and was printed by the 'Khoja Sindhi Chāpakhānā' (Press), Bombay in Sāmvat 1974 (A.D. 1918).

'K1' is the MS. upon which the K edition seems to have



been based. It belongs to the Ismaili Association of Karachi, (called 1 in their collection). It is in the Khojaki script, and is dated Samvat 1952 (A.D. 1895). Since K has been considered along with mss. Kx and D, there is no need to consider K1 also, from the textual point of view.²⁶

'KL' is a ms. version in Khojaki, belonging to the Ismaili Association at Karachi (called L in their collection), but this is incomplete, and all the verses after verse 150 are missing.

'KH' is yet another ms. version in Khojaki, belonging to the Ismaili Association in Karachi (and called H in their collection). It is dated Samvat 1955 (A.D. 1898), but states that it is a copy of a ms. dated Samvat 1930 (A.D. 1874). It is very badly smudged, and is often quite unreadable.

'KY' is a Khojaki ms., also belonging to the Ismaili Association at Karachi (called 'Y' in their collection). It is dated Samvat 1859 (A.D. 1801). The 'Dasamu Avatāra' in it begins on p. 246, at verse 943 (verses 1 to 942 are devoted to the first nine incarnations). It ends on p. 281 at verse 1464, thus comprising of 522 verses, as against 520 verses of Kx version, to which it is very close, except that it has a very interesting beginning, which I have transliterated at the beginning of our text.

'DP' is a Devanagari ms. at Pirānā (about nine miles away from Ahmedabad in Gujarat) at the Imam Shahi establishment. But I was told that this is only about 60 years old,



and is probably a copy of the Burhanpur ms(D), with some minor changes.

'DF' is a Devanagari ms. at the Satpanthi temple at Faizpur, but this is a very recent ms., the original having been 'destroyed by fire', I was told. The Faizpur ms. appears to be quite different from any of the older versions; all the Islamic names have been deleted from it, except that of Imam Shah.²⁷

The Momnā Ismaili Satpanthis of Sidhpur in Gujarat, made a copy of the 'Dasa Avatāra' for me, from a Gujarati polemical work, called 'Satapanthnī Pol', but this edition, by the very nature of its purpose, is of no use for our work.

Besides the mss. Kx and D, other versions of the smaller 'Dasa Avatāra' are to be found in the Khojaki mss. 'G', '11', '12', 'M', 'W', 'E', 'Q', all belonging to the Ismaili Association at Karachi.²⁸ It is quite possible that there are other ms. versions of the work also. There are numerous printed editions of this small 'Dasa Avatāra' also, especially the tenth portion of it. This tenth section of the small 'Dasa Avatāra' is very sacred to, and very popular with, the Ismaili Satpanthis. It is sung by them, standing up (or used to be upto 10 years ago) on all important and festive occasions in the 'jama'at khānās', also at the death bed of a person, at ceremonies held for the dead. This was the version cited in the lawsuit 'Haji Bibi v. The Aga Khan' in 1909 in the Bombay High Court, in support of the



contention that the offerings made by the followers are made to the Aga Khan alone, and not to any or all the members of his family.²⁹

As said above, the Satpanthi tradition attributes the composition of this 'ginan' literature to the various Pirs (mainly to four Pirs; Pir Shams, Pir Sadr al Din, Pir Hasan Kabir al Din, Pir Imam Shah)³⁰ from a line of Pirs who are supposed to have converted them to Islam. The genealogy, and the biographies of these Pirs seem to be extremely difficult to establish. S.C. Misra has discussed the genealogy of these Nizari Pirs from no less than five sources.³¹ W. Ivanow has discussed the problem of the genealogy and dates quite exhaustively in his works.³² I found a genealogy of the Nizari Pirs carved on the grave of Pir Ali Akber, at a place called 'Suraj Miyāni' near Multan. It is stated on the grave that it was built in A.H. 993, but the genealogy seems to be faulty.³³ A visit to the 'dargah' (grave) of Pir Nur Satgur at Navasāri in Gujarat,³⁴ of Pir Shams at Multan,³⁵ of Pir Sadr al Din at Jetpur in Bhahāvalapur State in Pakistan,³⁶ of Pir Hasan Kabir al Din in Uchch Sherif,³⁷ of Syad Imam Shah at Pirānā in Gujarat by me have yielded no results beyond what Professors Misra and Ivanow have already discussed.

In the Kx ms., which is the oldest Satpanthi ms. we have come across, there are two lists of the genealogies of the Pirs. One is on p. 295, under the heading 'Pir Salāmatajā



Nālā' or the 'names of the Pirs, peace upon them', I call this List A. The second list, which I call list B, is on unnumbered pages, in the inserted section, which is dated Samvat 1813 (A.D. 1756), which is later than the date of the original ms., A.D. 1737. The lists are as follows: (List A is given, and then any variants from list B are given in parenthesis:

1. Hadharata Saidha Mahamadha Musatafa sala alahu etc. (Arabic, *حضرة سيد محمد مصطفي صلى الله عليه*; list B has four names before the name of the Prophet, as follows: abhadha al Munaf, *عبد المناف*, Hasam *هاشم*, abhadha al Mutalabha *عبد المطالب*, abhadha alaha *عبد الله*; the sixth name in list B is: Ali bin abhu Talibha *علي بن ابي طالب* ³⁸
2. Saiadha emama Hasan (seventh in list B). ³⁹ *سيد امام حسن*
3. Kasem. *قاسم*
4. Ahamadha. *احمد*
5. Satgura Nur. ⁴⁰
6. Emamadhina. *امام الدين* (In list B, there are four names between Kasem and Emamadhina, as follows: Ma- amadha Bhāker *جعفر الصادق*, Pir Jādhe *محمد الباقر*, Esamaila *پيرزاد اسماعيل*, Nura Mamadha *نور محمد*; thus Emamadhina in list B is the thirteenth).
7. Mahamadha Manasura. *محمد منصور*
8. Galebhadhina. *غالب الدين*
9. Abhadgala Mujidha. *عبد المجيد*
10. Munitasirabhilae (list B: Musatafa). *مونتضر بالله*



11. Ahamadha Hadhi. أحمد هادي
12. Hasam. هاشم
13. Mahamadha. محمد
14. Mahamudha. محمود
15. Mohobhadhina. محب الدين
16. Khalekadhina. (list B. Khaledha). خالق الدين
17. Abhadala Mumana. (list B. Mumanadhina). عبد المؤمن
18. Esalamadhina (list Salamadhina). اسلام الدين
19. Sulehadhina (list B has two names: Pira Sale, Salahadhina, پير صالح، صلاح الدين)
20. Samasa Tabhareja.⁴¹ شمس تبریز
21. Nasirdhina. ناصر الدين
22. Sahebhadhina. صاحب الدين
23. Sadharadhina.⁴² صدر الدين
24. Kabhiradhina.⁴³ كبير الدين
25. Tajadhina.⁴⁴ تاج الدين
26. Padhiata Jomaradhi.⁴⁵ پنديات جوماردی
27. Haedhara (not in list B). حيدر
28. Alabhadhi(na) (not in list B). العابدین
29. Kasama (not in list B). قاسم
30. Nasira Mahamadha(not in list B). ناصر محمد
31. Pir Dhadhu Khiato.
32. Aga Bhava Hasama. آغا بابا هاشم
33. Mahamadha Jamu. محمد
34. Aga Ajija. آغا عزیز
35. Mehera Ehega. مہر بیگی



36. Aga Akabhara Bhega. آغا اکبر بیک
37. Aga Ali Asakara Ali Asakara⁴⁶ Bhega. آغا علی اصغر بیک

The text of the 'Dasamo Avatara' has no historical material, beyond stating that Shams's son was Nasir al Din, and that his son was Saheb al Din,⁴⁷ and that his son was Sadr al Din,⁴⁸ and that his son was Kabir al Din,⁴⁹ and that his son and successor was Imam Shah.⁵⁰

The Ismaili Satpanthis (mainly in Sind) do not appear to have accepted Imam Shah, but rather chose Taj al Din, the brother of Pir Hasan Kabir al Din as the successor.⁵¹ It is true that all the Ismaili versions of the big 'Dasa Avatara' (ms. Kx and all the other ms. versions that I have examined, except the printed K edition) do accept Imam Shah as the Pir.⁵² Yet both the genealogies of the Pirs in the Kx ms. quoted above, list Taj al Din as the successor Pir to Hasan Kabir al Din, not Imam Shah.⁵³ It was probably then, when he was rejected by the Ismailis of Sind that Imam Shah came to Gujarat and preached the Satpanth there.⁵⁴ Even then, as the evidence in the 'Dasamo Avatara' shows⁵⁵, Imam Shah did not break away from the Imams in Iran, it was rather his son and successor⁵⁶ who later seems to have broken all ties from the parent Ismaili branch, and attempted to combine the offices of the Pir and Imam in himself.⁵⁷

The Imam Shahi Satpanthis do not accept this interpretation, nor do they accept the Aga Khan as their Imam; in fact they say that they do not accept any imams at all,



although I have seen lists of the genealogies of the Nizari Ismaili Imams, as well as of the twelve Ithna Ashari Imams in some of the mss. possessed by individual Imam Shahi Satpanthis.

The Imam Shahi Syads claim that Imam Shah did not work for any Imam, nor did any any of his ancestors, and that the Satpanth they preached was just another version of Islam, independent of any Ismaili forms. Ivanow and Misra do not agree with this claim.⁵⁸ From the internal evidence of the 'Dasamo Avatāra' that we have, the claim of the Imam Shahi Syads cannot be supported either.

a. The investiture incident, described in the 'Dasamo Avatara',⁵⁹ presupposes someone who invests; thus a higher and different authority has to be accepted. The Imam Shahi Syads explain that the investiture incident is allegorical. This could very well be, but to me there seems to be no purpose in such an allegorical story. I would rather be inclined to state that the investiture story seems to 'have been carefully worked in, in order to stake Imam Shah's own claim to the office of Pirship.'⁶⁰

b. A major portion of the story of the 'Dasa^m Avatāra' revolves around the theory of the coming of the 'Qaim',⁶¹ the signs proceeding his appearance, and his fight with the demon Kaliga. 'Qaim (al Zamān)' is definitely a Shiite term for the Imam.⁶² Strothmann says that 'through chiliasm' the term 'Qaim' is often given to the Mahdi⁶³ as resurrected



from his 'apparent' death. Fyzee says that according to the Musta'lian Ismailis the Mahdi, so accepted, has already come. The one who will finally come is the Qaim al Qiyama.⁶⁴ The Imam Shahi Syads, in fact, interpret the theory of the 'coming of the 'Qaim' as the coming of the Mahdi,⁶⁵ but one would wonder why the term 'Qaim' was so obviously and specifically used, and not the term 'Mahdi', if indeed the author meant Mahdi, and not the Qaim or the Imam.

c. The 'Dasamo Avatāra' uses the word 'Shah' synonymously with the words Hari and Qaim. In fact 'Shah' is the most frequently used noun in the work (147 times). The Ismaili Satpanthis use the word 'Shah' as the commonest appellation for the Imam even today. According to Ivanow, in the works of the Ismaili poet Khaki Khorasani (and therefore with the Iranian Ismailis as well) the term 'Shah' is one of the commonest words used to denote the Imam.⁶⁶ The Imam Shahi Syads interpret the term 'Shah' as either referring to the Mahdi, or as being allegorical. This seems highly improbable.

I think that the whole theory of the coming of the 'Qaim' in the 'Dasamo Avatāra' is a reference to the theory of the 'zuhur' or the final manifestation of the Imam. Ivanow says that in the works of the poet Khaki Khorasani 'there are several places in which one clearly sees that the author soon expects the 'zuhur' or the manifestation of the Imam'.⁶⁷ According to the 'Haji Bibi v. Aga Khan' lawsuit of 1909, all



the Ismaili Imams after Imam Ismail are 'unrevealed' Imams;⁶⁸ and thus speculation about their 'revelation' must have formed an important subject among the Ismailis.⁶⁹

The 'Dasa Avatāra' not only claims Pirship for Imam Shah but several of his descendants.⁷⁰ Both Ivanow, and Misra have discussed the later history of the sect of Imam Shah in Gujarat.⁷¹ On the historical plane, neither about the genealogies of the Pirs, nor about their biographies, nor about the controversy between the two Satpanthi branches, can anything else, which is worthwhile, be added here. The 'ginan' literature is sparse on history, it is often unreliable on historical questions; in any event, nothing of this 'ginan' literature has been systematically studied so far.

The question that could be validly asked here is the following: how far are the Pirs responsible for writing the various works that the Satpanthi tradition attributes to them? Unfortunately, I have found no way of proving conclusively that the works were written by the Pirs to whom they are attributed (nor of disproving the fact!). In Professor Bhayani's opinion, based on the D ms. the language used in the D ms. is the popular oral Gujarati of the eighteenth century. But popular language is always a century ahead of the literary language; hence the work 'Dasa Avatāra' (big) could have been composed a century earlier, i.e. in the seventeenth century.⁷² According to



Misra,⁷³ Pir Imam Shah lived at the time of Sultan Mahmud Begdā (Begarha, 1458-1511), and he is supposed to be the composer of the big 'Dasa Avatāra'. It is quite probable that the work was recited orally, and not written down for quite some time, (the earliest copy we have is the one in the Kx ms., dated A.D. 1737), hence the language must have continued to change,⁷⁴ although the presence of certain medieval terms⁷⁵ in the work does indicate a composition earlier than the earliest ms. version available.

The 'short' or 'small' version of the 'Dasa Avatāra' is supposed to have been composed by Pir Sadr al Din, the grandfather of Imam Shah.⁷⁶ But again the earliest ms. copy we can find is in the Kx ms. which is dated A.D. 1737. The Sindhi 'Dasa Avatāra'⁷⁷ found in the Kx ms. is attributed to the great grand father of Pir Sadr al Din, Pir Shams of Multan, who is traditionally the earliest Ismaili missionary to have come from Iran. (he is supposed to have died in 1276 A.D.). In the opinion of Professor Schimmel, based on the fact that the earliest Sindhi uses the littlest possible Arabic, and no Persian vocabulary at all, the Sindhi 'Dasa Avatāra' of Pir Shams must be prior to the seventeenth century.A.D.⁷⁸ It is not improbable that the idea, that Ali, and thenceforth the Imams, were the incarnations of the god Viṣṇu, could have been first expounded by the one who is traditionally the earliest of the Ismaili Pirs; and that the idea was later greatly elaborated by the subsequent



Pirs, especially by Imam Shah.

Before going on to discuss the big 'Dasamo Avatāra' in detail, it would not be out of place to state briefly the stories of the first nine incarnations as stated in the 'Dasa Avatāra' of Imam Shah. The Introduction to the 'Dasa Avatāra' (K edition) says that in the beginning there was 'you, Nārāyaṇa, self-conscious, free from all qualifications and conditions; all knowing and good; void of all darkness, ignorance, error and imperfections'. Then he (Nārāyaṇa) created countless krores of beings (jīvās); then he concentrated for a long long time, and then created four 'kalpās', with their sixteen yugās. In the first yugā (era) of the fourth 'kalpā' he assumed the form of a fish.

The First Incarnation.

In the darkness and the tumult at the beginning, Viṣṇu was the only support. Then he created light (nur) which is the light of the true guru Brahma. Thence started all creation.

At first in the eight lakha 'karṇās'⁷⁹ countless krores of souls were uplifted. Then the four 'kalpās' were created, in which 'jakha'⁸⁰, 'mega', 'kinara' and thirty-three krores of devas were liberated. Then the four yugās were created, and Brahma begot a son called Saṁkho (also called Saṁkhasara, or the demon Saṁkho)⁸¹. Saṁkho stole the four vedas, so Brahma went and complained to Hari about it. For the sake of retrieving the Vedas, Hari assumed various



incarnations. The first incarnation was 'Macha' or fish.

Having stolen the Vedas, Saṁkho hid in the underworld, in the assembly of Karanikasara.⁸² But Hari followed him, so he fled, and took asylum with Mother Earth. Hari asked the Earth to give Saṁkho up, so the Vedas could be restored to Brahma. The Earth agreed, but only on the condition that Hari should wed her. Hari agreed to do so, but only after the four yugas, and the ten incarnations were completed, and countless krores of souls were liberated.⁸³ Hearing this, the demon Saṁkho fled, and hid in the underworld of the serpent Sekha,⁸⁴ but fled from here too. Then he hid at a place where a mother and son were sitting. Hari came searching, and promised to fulfil the desire of the mother and the son in his seventh incarnation, if they gave Hari information of Saṁkho's whereabouts. So Saṁkhasara fled, and hid in the underworld of king Dhamalā Dhorī. When Hari came looking for Saṁkho, king Dhorī's queen took a promise from Hari that he would take the eighth incarnation through her womb as mother Kuntī. So the demon fled again, and hid in the underworld of 'Vārā Talotara'. Hari came there searching, and had to promise that in the second Treta era, during his fifth and sixth incarnations, he would fulfil the love (prīta) of Kamaladhena and Kamalāpatī. The Saṁkho then fled, and hid in the underworld of one Sakhā deva. This deva had five sons, and these five sons asked Hari for a boon before they would divulge the secret of



where the demon was. So Hari had to promise that he would fulfil their love as the five Pandava brothers in his eighth incarnation. So the demon fled once again and hid in the underworld of Gajāmdhara. This Gajāmdhara had a son whom Hari promised that he would fulfil his wish as Hariścandra in his seventh incarnation. So the demon fled again, and went to hide in Korabha's underworld. Korabha had five wives, and four sons. Hari came there and asked where the demon was hiding, but the sons asked Hari for a boon before telling him. Hari promised that he himself would come in the first yugā (era) as Macha (fish), as Korabha (kurma; tortoise), as Vārā (varāhā, boar), as Narasimha (man-lion), and they would be incarnated as Rukhamugata, Amarīkha, Dhruva and Paelāja. (Prahlaḍ). Hearing this, the demon fled, and hid in the underworld of the 'Macha Talotara' (Fish under the Earth). This king Macha had a queen and a son. Hari promised that if they told him where the demon was, then he would fulfil their minds' desire, in that, when he would assume the tenth incarnation, they would become Queen Surajā and Prince Kamalā. They agreed, but the demon, hearing this, fled and went into the sea. So Hari assumed the form of a fish, and went into the sea too. There the Nārāyaṇa deva killed the Saṁkhasara, and took the four vedas out of his stomach. Then this very demon Saṁkhasara touched the feet of Hari(!), so Nārāyaṇa asked him to beg a boon. The demon Saṁkha begged that he should be allowed



to fight with Hari in all his ten incarnations. Hari agreed, and then restored the four Vedas to Brahma.

So in the first Kṛta yuga, Hari came in the form of a fish, he killed the demon Sāṁkha, and liberated the devotee Rukhamugata with one and a quarter krore of beings.

The Macha's mother was Sāṁkhavati, his father was Piremarukha, his guru was Manadhāta (Mandhata), his 'shakti' was Chāṁdhakadevi. The Macha incarnation endured for a period of four lakhs and thirty-two thousand years, during which time the Rg Veda was the basis of true authority.

The Second Incarnation.

Hari assumed the form of Korabha (Kurma, or tortoise), who put the weight of the earth on his back. The demon Madhukīṭaka went and sat on the mount Meru. The deva put Meru into the sea, and churned the ocean, and took out fourteen jewels.^{84^b} He also took out amṛta (nectar) and the moon and the sun. The deva killed the demon Madhukīṭaka, and liberated the devotee Amarīkha with one and a quarter krores of souls.

The Korabha's mother was Kamalavati, his father was Trikhata (Trikota ?), his guru was Ekarakhāja, his 'shakti' was Ajia devi. The kṣetra (battlefield) was Bhesāsara.

Hari's incarnation as Korabha lasted for four lakhs and thirty-two thousand years, when the Rg Veda was the basis of true authority.



The Third Incarnation.

The third incarnation of Hari was Vāra (Varāhā, boar), who kept the earth between his teeth. He killed the demon Mora, and liberated the devotee Dhru with one and a quarter krores of beings.

The Varāhā's mother was Padamāmvati, his father was Doelapura, his guru was Sejanamādhya, his 'shakti' was Bahukādevi. The 'savasakhana' (place of birth?) was the city of Bāgapura, the battlefield was Māna Sarovara (lake Māna). The Varāhā incarnation of Hari lasted for four lakhs and thirty-two thousand years, during which time, the Rg Veda was the ground of true authority.

The Fourth Incarnation.

At this time the demon Haranakāmsa (Hiranyākāśipu) made 'tapas' (ascetic practices) and obtained a boon from Saṁkara. Then the devotee Paelāja (Prahlaḍ) was born at the house of the least loved queen. The queen sent off the child into the forest, where Kāmadhena (a wishing cow in Hindu mythology) looked after him.

But the king Haranakasa heard of him and came into the forest with an army. (By miracle?) the king saw a large army facing him, with 'rumi' and 'habasi'⁸⁵ in it. The king's army was so terror-stricken, that they fled. But still the king Haranakāmsa brought the child Paelāja out of the forest.

Now when Paelāja started going to school, he began to make 'japa' (rememberance) of the god Narasimha. He also



taught it to all the other children at school. So the demon king threw Paelāja into the sea, but Hari saved him. Then the demon had Paelāja thrown in front of a she elephant, but the elephant instead of trampling on him, saluted and turned back. Then the demon put Paelāja through a mill, but the wooden mill broke into nine pieces. He then had Paelāja thrown into the fire, but the fire would not burn him. Then the demon had an iron pillar built, and he brought Paelāja to it, asking him where his Narasimha was. The demon was going to tie Paelāja to the pillar, but Paelāja embraced the pillar. Then the pillar burst, and the Murāra⁸⁶ deva came out of it in the form of a man-lion or Narasimha. He had come to kill the demon, but the demon said that he had procured a boon that he could not be killed during night or day; neither with iron or wooden weapons etc. So Hari killed him with his nails, at eventide etc.

Hari then liberated the devotee Paelāja, with one and a quarter krores of beings, who had been worshipping according to the Satpanth.

In the Krta era, fifteen krores of beings had been appointed in all; of these five krores were sincere and loved Hari, so they were liberated; five krores of them did not have complete faith in Hari, so they went into the cycle of reincarnation; and the rest of the five krores were thrown into hell(dhojake).

Narasimha's mother was Chamdhavati, his father was



Haritaka, his guru was Amarateja, his 'shakti' was Samae-devi. The 'savasakhana' was Kashmir, the 'ksetra' was Musatana (Multan?) city.

The period of the incarnation of Narasimha was four lakhs and thirty-two thousand years, during which period, the Rg. Veda was the basis of true authority.

In all, the Krta era was seventeen lakhs and twenty-eight thousand years long; then Paelaja went to the eternal abode, since he followed the secret path.

The Fifth Incarnation.

In the second or the Treta era, the guru Vijesathara Viāsa (Vyasa ?) appeared. Then the demon Bala (Bali) was born. He had sixty-six krores of demons with him. The demon Bala 'raja' went to the guru to ask how he could win his fight against Nārāyaṇa. So the guru advised him to set up a big 'yagna' (sacrifice). Bala set up such a big sacrifice, that even Indra and the nine continents began to shake. Then a certain king Bhimasehera sent an offer to marry his daughter to the demon king Bala. So Bali left the sacrifice and went to marry her. Hari came to where Bali was getting married, in the form of a Brahmin, and asked for the hand of the princess instead. Bali agreed. Hari was so pleased with him that he went away without taking the girl. Bali married her and returned to his country. Then Hari came again in the form of Vāmana (a dwarf) to cheat Bali. This time he asked for 'udhaka' (water), but Bala Raja's



advisers warned him that it was Hari who had come in the form of Vāemana to cheat him. So Bali told his advisers to be careful, yet Vāemana cheated him, cancelled his sacrifice and killed Bali.

Then Hari liberated the devotee Kamaladhena, and then all the world recognised him.

The vāemana's mother was Lināvati, his father was Kesavaratha, his guru was Bahulocana, his 'shakti' was Koelādevi. The 'śavasakhana' was Koelāpura, and the 'kṣetra' was Vaṇathāri Junagadha.

The incarnation of Hari as Vāemana (a dwarf) was four lakhs and thirty-two thousand years, during which period the Jujara (Yajur) Veda was the basis of true authority.
The Sixth Incarnation.

The sixth incarnation of Hari was Paṇasīrāma (Parasurāma), the bearer of the bow and the arrow. The deva killed Kṣatriyas and made the world free from the Kṣatriyas. At that time the demon Sheshatra-arajuna was very strong, no one could fight him. This demon made an iron cage, and then went to look for Nārāyaṇa. But he only met a 'jajamāna' (performer of sacrifice), who told him that if the cage was big enough for him, i.e., for the demon, then it would be big enough for Hari. So Sheshatra-arajana went into it to try it out, but Hari closed the door, locked him in, and slew him. Then he liberated the devotee Kamalāpati.

The mother of Paṇasīrāma was Raṇakāvati, his father was



Javalagana (Jamadagni), his guru was Akasabumbha, his 'shakti' was Tuluja Bhavani (Bhavani = Kali). The 'savasa-khana' was Mamjapura city, and the kṣetra was Koelāpur. Hari remained in the form of Paṇasīrāma for four lakhs and thirty-two thousand years, when the Jujar Veda was the basis of true authority.

The Seventh Incarnation.

At the time of the seventh incarnation, the guru was Vijesathara Viāsa. The Shah came as the seventh incarnation. Then the demon Rāvaṇa⁸⁷ went to make 'tapas' (ascetic practices) so that he could not be killed by anyone's arrows.

There was a 'mukhi' (chief) named Vira Locana (Vairocana?), who lived to the east of the king Hariścandra. This king wanted to marry the queen Tārā, who was a devotee. The king married her, but he would not let her step out of doors. So the queen supplicated, and 'hazarat' Atarīkha came down, so the queen started going out with him to serve the 'sata' or true guru. The king did not know this, but the maid servants taunted her, and eventually warned the king. The king Hariścandra hung himself to the tail of the horse 'Hasala' and went to the assembly of the devas, where the queen used to go. There the queen was given a plate full of food to take back with her. When she returned, the king took out his sword, and asked her where she had been, and what was in the plate. The king told her that she was not supposed to go out, and abused the 'assembly of the devas'. So at last the queen



uncovered the plate, and the 'gugari'⁸⁸ in it had changed into pearls and flowers, the 'laḍu' (Indian sweet balls) had changed into oranges, the 'purīs' (flat fried Indian bread) had changed into betelnut leaves, and the meat had turned into grapes. The king was so overcome that he asked the queen the true meaning of all this. The queen told him that all this was due to the merits of the Satpanth, that he might be a king, but that Satpanth was like the edge of a sword, one had to sacrifice one's head for it. So the king Hariścandra agreed to embrace Satpanth, and to give away all his kingdom and his wealth. The king then took up a job with an ironmonger. In this way he served the true guru, so for the sake of the devotee, and for the sake of killing the demon Dasāsara (Ten head, or Rāvana), Hari assumed the seventh incarnation as Rāma.

Rāma and Lakṣmaṇa (his brother, Lakṣman) were ruling, but the queen Kaikeyi asked the king to let her own son Bharat rule instead, and to send Rām into the forest. Rāma is the creator of the fourteen worlds, yet when Rāma was leaving Ayodhayā (Ayodhya) to go into the forest, and all the people of Ayodhya went after him, asking him to return, he sent them all back, saying he must suffer for his own 'karmas'. So Rama went to the forest and lived there for twelve years.

Viśvamītra went to Hariścandra in the form of a pig; so king Hariścandra went in pursuit, but then at the edge of



the river Viśvāmitra stood in the form of a Brahmin. He asked the king to give dowry for a marriage, the king did so, giving all his kingdom and horses as dowry (kanyā dāna). But then the Brahmins demanded their share, so for this the king and his queen Tārā and their son Rohidās had to be sold. In this way they suffered, so that they would become acceptable to the 'hazarat Shah'.

In the meanwhile the demon Rāvana planned to steal Sita (Rama's wife), and came to her in the form of a begging mendicant, and carried her away. Rama called Hanamata (the monkey god in Hindy mythology, Hanuman) to help him retrieve Sita. So Hanuman hastened to Lāmka(Ceylon), where Rāvana was. Hanuman went and found Sita, and with his tail, to which a piece of burning cloth was tied, he burnt Lāmka. Then Rama fought the demon Rāvana's army, and brought Sita back.

While queen Tārā was a maid servant at the house of a Brahmin, one day, Viśvāmitra came in the form of a snake, and bit her son Rohidas. She went to burn the body of her son, when Hariscandra came to demand the cloth from the body. Tara Rani prayed, and Narayana deva appeared. Whatever devotee has 'iman'(faith), he is saved, and goes to heaven.

So in the Treta era, Hari assumed three incarnations. He killed three demons. In the Treta era, the guru Vijesathara Viāsa appointed twenty-one krores of beings.



Out of these, seven krores were true and were liberated. Seven more krores were partly true, so they went into the cycle of reincarnation. And seven krores went to hell. But the seven krores of true ones together with Hariścandra had followed the Satpanth.

In his seventh incarnation, Rama killed the demon Rāvana and liberated the devotee Hariścandra. The mother of Rama was Kausalavāṁti (Kauśalya), his father was Dasaratha, his guru was Lakhamāṇa (actually his brother, Lakṣman), his 'shakti' was Sitā. The 'savasakhana' was Ayodhya, the 'kṣetra' was Lāṁkapuri. Hari assumed the incarnation of Rama for the length of four lakhs and thirty-two thousand years, during which time the Jujar Veda was the ground of true authority. Hariścandra reached heaven by following the Satpanth in secrecy. The Treta era was twelve lakhs and ninety-six thousand years long.

The Eighth Incarnation.

The true guru Vidharaviāsa (Vidura Vyāsa) has told the following true words.

In his eighth incarnation Hari was born as Kṛṣṇa from the womb of Devaki. But he was nursed by Jasodā. But the demon Kāṁsāsara found out, and sent the demoness Putnā. Putnā came to nurse Kṛṣṇa, with poison in her breasts, but Kṛṣṇa sucked her life out. When he was a child, while playing one day, he picked up the mountain Govaradhana. On another occasion, he plunged into the Jamunā river to



retrieve a ball. In the river, he fought with the snake Vāsīṅgā (Vāsukī) and defeated him. Kṛṣṇa married sixteen thousand gopis (cowherdresses).

The wicked Koravas persuaded the Pandavas to play a game with them. The Pāṇḍavas lost and had to go into the forest for a period of time.

Then Duryodhana brought Pāṁcāvali (Draupadi) to the court, to take her 'lajā' (shame). But she prayed to her Lord, supplicating. That god always comes to the help of his devotees, so as Duryodhana would pull off one dress, Hari who had come to help her, would supply her with another dress. Thus Hari supplied her with nine hundred and ninety-nine new dresses.

Then she went with the Pandavas to the forest, and Duryodhana sat ruling.⁸⁹ After twelve years they returned from the forest. Duryodhana tried to poison the Pandavas, he tried to set fire to the temple (home?) in which they lived, until they became servants of the king Varata. (Virata?). One of Varata's warriors tried to seduce Draupadi, but Bhima went and killed him. So the Pandavas had to remain disguised as servants for twelve years. But then Duryodhana found out that they were still alive. After twelve years, they came out openly, even then Duryodhana refused to give them any part of the kingdom. So there was a big fight at Kurukṣetra. Kṛṣṇa fought for the Pandavas who won. Eighteen 'khaṇa' army were killed. In order to



expitiate the sin of killing, the Pandavas set up a 'yagna' (sacrifice).

Kṛṣṇa, having killed Kāmsāsara, the demon, who was his uncle, assumed the Budhdha incarnation. And he killed Duryodhana.

Kṛṣṇa's mother was Devaki, his father was Vasudeva, his guru was Vidharaveāsa, his 'shakti' was queen Rukhamani. The 'savasakhana' was Gokalapur, and the 'kṣetra' was Mathurā. Kṛṣṇa killed the demon Kāmsā. The Kṛṣṇa form of Hari endured for four lakhs and thirty-two thousand years, during which time, the Sāma Veda was the basis of true authority. The Ninth Incarnation.

The ninth incarnation of Hari was Buddha, who spoke 'Fārsi'(Persian). He had bent legs, and a deformed face, he carried a sword and arrows. In this terrible form he came to the threshold of the Pandavas, who were making a 'yagna', but Bhima was at the door, and would not let him in.

Hari in the form of Buddha told Bhima that the Brahmins whom they were feeding had lost their 'brahma', and that the Nabi (Prophet) Muhammad was now the incarnation of Brahma.

The Brahmins still worshipped cows, and idols and stones and trees and went to the river Ganges, all of which was now wrong. The right thing was the Satpanth, to give 'dasondh'⁹⁰(tithe), to go to the 'gata'⁹¹ and to drink 'amīrasa'⁹². Bhima was very impressed, and went to tell the king Yudhisthira, who wished to come out, when he heard this,



and see Buddha, but the Brahmins tried to prevent him.

Anyhow, eventually, the Pandavas went to meet the Buddha who told them to kill a cow. The Pandavas replied that they could not do such a sinful act. Buddha argued that if they could kill eighteen 'kṛṣṇa' army, why could not they kill one cow? And in any case, killing a cow would make the Brahmins spread calumny against them, and that would help wash their sins away.

So the Pandavas killed a Kāmadhena cow(wishing cow), as Hari had directed. Yudhisthira put the head of the cow on his head, the rest of the four brothers put the four legs of the cow on their heads. In this fashion they went to the bajāra'(bazār) in Hasnāpuri, (Hastināpura), making the 'japa' of Buddha. People began to talk, so their sins were washed off, and instead of the parts of the cow, their heads were covered with glittering golden crowns. When the Brahmins saw this, they went to the place where the cow had been cut, and took the intestines of the cow and put them around themselves as the sacred thread. Others went and got the skin of the cow, others got the tail and the udders; so now all the world worships the cow, and are misled. But if only they look at the Atharva Veda, they would find the Tenth Incarnation.

Then the Pandavas asked the Buddha to advise them as to what to do now, so the Buddha advised them to go away to Hemācala(the Himalaya). Because the Kali era was about



to begin, and it was a sinful era. The Brahmins would be self⁷-seekers, and they would not know the tenth incarnation. So he told the Pandavas to go away before the Kali era arrived, because he himself was going away. But then the Pandavas complained, how would the earth survive?⁹³, so the Buddha said that he would remain 'gubata' ('gupta', hidden, or Arabic 'satr'). So the Pandavas asked him about his 'gubata' condition. So the Buddha replied that in the west, in an Arab country, he would assume a human form. So the Pandavas asked him about the place of the guru Brahma. Nārāyaṇa deva replied that in the Jampudipa(India), in the Bharat continent, in the 'kṣetra of the Maiden'⁹⁴, there in the Imāmpurī city the guru Brahma lives.⁹⁵ He teaches the Atharva Veda. In the Kali era, the name of the guru Brahma is Nabi Muhammad, but the misguided would never know this.

So the Pandavas went to Hemācala. Then all the sixty-eight 'tirthās'(places of Hindu pilgrimage) came to touch the feet of the guru Sri Buddha, and told him (especially the Ganges did) that they did not want to remain in the Kali era, unless he too remained. Hari said that he could not do this, but in the west, in the 'Erāq khamdha' (Iraq) he would assume the tenth incarnation. But the guru Brahma would be in the Jampudipa. In Jampudipa lives guru Hasan Shah, and he says that the 'end' name of the guru is Nabi Muhammad.

But the Ganges persisted in asking about Hari's place



in the Kali era, so Hari Nārāyaṇa deva replied that in the west, in Svetadipa, in the Erāq continent, he would assume the incarnation of the most powerful Ali. This was the secret that the Buddha told them, so the 'tirthas' agreed to remain in the Kali era. But they went away to Nabi Muhammad, so now the sixty-eight 'tirthas', and the three former vedas are of no use.

Then all the 'bhutas' and other bad spirits came to Buddha, and asked him what they should do in the Kali era? Nārāyaṇa replied that in the Kali era, everyone would love them, and honour them. So they were happy, and asked where they should live in the Kali era. Nārāyaṇa replied that the sixty-eight 'tirthās' were going to vacate their places, so they could go and live in them. Nārāyaṇa advised them to perform miracles, so the people would worship them in the Kali era. Thus now all those in the Kali era who go to the 'tirthās', and worship idols are in reality worshipping bad spirits, while they do not know the Nabi Muhammad and the 'hāzar Imam'. The idols and the bad spirits said that they did not wish to be worshipped, but the Buddha said that they better suffer it. Such is the play of the deva.⁹⁶

In the Dvapara era, the ninth incarnation of Hari was Budhdha, who killed the demon Duryodhana, and liberated the devotee Pandavas. (But the body of Jujesthara(Yudhiṣṭhira) had not gone completely yet, because in his life once he had spoken a lie).⁹⁷



In the Duapara era, there were two incarnations. The guru Vidaraviāsa had appointed twenty-seven krores of beings; of these nine krores were truthful and were liberated; nine krores had less faith and went into the cycle of reincarnation; the remaining nine krores, who did not love the guru Nārāyaṇa, went to hell. The Pandavas followed the Satpanth.

Buddha's mother was Karaṇāvati, his father was Vinavicharāja, his guru was Hamsarāja, his 'shakti' was Hirsādevi. The 'savasakhaṇa' was Ujenapura, and the kṣetra was Kulakhetra. Hari remained as Buddha for a period of four lakhs and thirty-two thousand years, and the whole Duapara era was eight lakhs and sixty-four thousand years. The Tenth Incarnation.

The big 'Dāsamo Avatāra' begins by stating that when the Dvapara era ended, and the Kali era began, the demon Kaligo was born in 'Cīna mājā Cīna'. The Atharva Veda is now the truth, and the guru Brahma has assumed the name of the Prophet Muhammad (Kx 4). Isvara has become Adam, and Hari has assumed the tenth incarnation. (Kx 5). This tenth is the 'Nakalanki'⁹⁸ incarnation, who now sits in the Arabian country. (Kx 6). He is remaining 'gubata' (hidden, Kx 7)^{98b}

The guru Brahma is also Pir Shams,⁹⁹ who goes round preaching. Eventually Pir Shams, in the form of a parrot, comes to Cīna mājā Cīna, and arrives at the threshold of the demon Kālīgo, whose wife is queen Surajā, and son is prince



Kamalā.¹⁰⁰ The parrot tells the queen that she is wasting her life, and then recounts to her the stories of the first three eras.(Kx 17-23). He warns her that now in his tenth incarnation, Hari is going to kill her husband. But, the parrot says, since he knows her to be a truthful woman, he has come to warn her and to teach her the Satpanth(Kx 30), without which there is no 'mugata'(mukti', salvation, Kx 31), and without which they would all have to suffer on the 'mahadhina'(the great day or the Day of Judgement). Therefore it was important to have a true guru(Kx 31) and to serve the Satpanth in secrecy. The queen and the prince and six others thereupon, beg Pir Shams to teach them the Satpanth and to save them from the 'mahadhina'. It was because they had left some service undone in their previous lives, that they had been born in the home of a demon(Kx 47). So Pir Shams took them into the Satpanth by giving them the 'niāma parataka bola'(Kx 52), and teaching them the 'jāpa'(remembrance, 'dhikr') of 'Pirshah'(Kx 54)¹⁰¹. He told them that they must also give 'dasondh'(tithe)¹⁰². They asked Pir Shams for 'didar(audience, vision) at the time of the fight, to which he agreed and departed.

Pir Shams then came to Jampudipa(India). His son was Pir Nasir al Din, his son was Pir Saheb al Din, and his son was Pir Sadr al Din, who did the work of liberating twelve krores of beings in the Kali era.(Kx 61-65).

Then comes what I have called the 'investiture incident'



above¹⁰³, in which Pir Sadr al Din goes to the 'dargah' with his son Pir Kabir al Din, and an iron wall arises, and then disappears, after Pir Sadr al Din had performed 'tapas' (ascetic practises). In the meanwhile the child Kabir al Din has woven a headgear of five hundred yards, which he presents to the Shah. The Shah is very pleased, he appoints Pir Kabir al Din as the next Pir, and tells him that he will be the liberator of countless krores of beings. (There are some supplicating verses, giving the Shah the powers of the creation of souls and of the universe, describing him as the most merciful, and asking for his 'dīdār'). When Kabir al Din objects that he would not be equal to the task of liberating countless krores of beings in the sinful Kali era, the Shah promises that he will help him in it.¹⁰⁴ Then Hasan Kabir al Din taught the 'jāpa' of 'Pir-Shah', and all who learnt it went to heaven.

The 'Dasamo Avatāra' says that the successor to Hasan Kabir al Din is Imam Shah,¹⁰⁵ who taught in India. Imam Shah's son is Muhammad Shah, and his son is Mustafā. (Kx 98-102)¹⁰⁶

The author here stops discussing the question of succession, and goes on to talk of the coming of the Qaim, (Kx 103), and the signs proceeding the coming of the Qaim. This refers to the 'zuhur' or the manifestation of the hidden Imam, according to the Satpanthi Ismailis; but according to the Imam Shahi Satpanthis, it is a reference to the coming of the Mahdi.¹⁰⁷ The signs are all unnatural events, such



as a cow having twins, the sea crossing the tide line, or bad events, such as all people speaking lies and calumny, brothers fighting among themselves etc. The demon (who is Kaligo so far) is now referred to as Azāzīl(Kx 113). Even the believers (mu'mins) will be corrupted.

Then there is the strange incident of the forbidding of smoking tobacco(Kx 121-124), because it is the smoke of the devil.

So with all those signs, the Kali era will be filled. Then the Qaim will come openly (Kx 129). Then the auspicious signs will be seen, such as the she-elephant giving milk, the sea waters turning sweet etc.; and when all these signs are fulfilled, then one should know that the Shah has come. (Kx 131).

Then the Shah's man Ismail comes(Kx 132) with ninety-two lakhs of horses; he goes to Cīna mähā Cīna, and challenges the demon Kālīgo. Here a long section is devoted to preparations for war on both sides, the weapons used, the horses and their decorations, the warriors etc.(upto Kx 173 description of the demon's army). The demon appoints Prince Kamalā as the ruler of Cīna mähā Cīna, and himself sets forth to fight the Shah. Prince Kamalā and queen Surajā instead of ruling remember Hari and supplicate him. So Pir Shams appears to them, advises them to leave Cīna mähā Cīna and go to Jampudipa, where the Shah's army is collecting.

The Shah is described mounting his horse Dula Dula (Kx



190). Then follow descriptions of the ornaments of the horse, and of the Shah (to Kx 203). All the souls who have been liberated in the previous eras come to join the Shah and his army. In verse Kx 293 there is some sort of speculation about the date on which the Qaim will mount the Dula Dula, but I cannot decipher the date.

Then the Shah comes to Jampudipa with his vast army, (Kx 299) and he takes the three edged sword in his hand (Kx 307). In India, the Shah comes to the 'rozā' (grave) of Imam Shah, and the 'roza' turns golden (Kx 313). There the Shah sits and talks to Imam Shah.¹⁰⁸

Then the demon comes to the river Sarasvati, performing all kinds of tricks to beguile the people (Kx 320). As both the armies are facing each other, Nārad comes to perform his tricks. Everyone comes to the Shah, and offers to kill the demon: the female ascetics, Bhīma, the wind, the water etc., but the Shah does not accept their offers.

Just then the queen Surajā and the prince Kamalā arrive (Kx 339). They come and supplicate the Shah, asking him to forgive the sins of their former lives; they tell the Shah how with his 'dīdār' they feel that the sins of their former lives have been absolved. Then queen Surajā and prince Kamalā go to the demon's army (Kx 345), and try to explain to the demon that it is not possible to fight with the Indistructible Hari. Surajā recounts all the previous nine incarnations of Hari (Kx 351-360), and tries to warn the



demon that the tenth incarnation of Hari, the Nakalamki incarnation will kill him(Kx 362). At this Kālīgo becomes very angry and says that he will go and kill Hari and bring his head to her. Now it is her turn to get angry, so she takes a stick and hits the neck of the demon. The demon falls onto the floor dead (Kx 368-370).

This leads to a fight between the two armies (Kx 376-389) until the river Sarasvati flows with blood (Kx 390). Then the head of the demon is thrown to Cīna mähā Cīna, and Cīna mähā Cīna is sunk into the sea.(Kx 395). Now the demon has no progeny left.

Then the Shah gives an order to the angel Azāzila to take possession of all the souls, which he does (Kx 397-400). Then follows a description of the Qiyama (Judgement), how the trumpet will be blown (Kx 403), and how all the beings will be resurrected. But, the text says, whoever follows the Satpanth truthfully will not suffer on this 'mahādina(Kx 404). These sages will enjoy themselves, they will all sit with the Shah, and with Muhammad as the vizier (Kx 406).

Then there is a description of 'amarāpuri', the eternal abode (Kx 409-431), with all the gold and jewels, and the beautiful clothes for all the saints, who will each have fifty women. This will last for one and a quarter lakhs of years (Kx 432), and the Shah will marry the mother earth (Kx 433). But all this is only for the true Satpanthis (Kx 434-435), the untire lazy Satpanthis will be punished (Kx 436-



452) as will be those who worship stones and trees, those who go to the 'tirthās' etc. After the sages have enjoyed themselves, then creation will be destroyed again (Kx 455). Here the author reverts to the idea of the Qiyama, with the horn being blown (Kx 457), and the Shah in his Arabic form, putting all the world into hell (Kx 458). Then there is the description of hell, and all the punishments of hell, mixed up with ideas about the last Judgement (Kx 459-481). But the Shah will protect the 'dharami' (religious ones) with an umbrella (Kx 483). The ones who did not sin will not suffer; they will go to heaven (Kx 483). A description of heaven follows, and all that the saint enjoys there, including the frequent 'dīdār' of the guru Nara (Imam, Kx 509).

The 'Dasamo Avatāra' ends by promising liberation from reincarnation to any who follow its customs, and much merit will accrue to those who recite, and those who listen to this scripture of Pir Imam Shah. (Kx 509).

Professor B. Lewis suggested that the idea of the Ten Incarnations of the Satpanthi Ismailis might be comparable to the already existent Ismaili idea of the Ten Intellects (which come into Ismailism from the neo-Platonic idea of emanations). It may be quite possible that this parallelism was present in the mind of the early Ismaili Pir who took over the idea of the Hindu Ten Incarnations in order to form a symbiotic bridge between Nizari Ismaili Islam, and Hinduism.



One must remember two guiding principles of Ismailism: firstly, that Ismailism always operated at two levels; the 'zahir'(outer, exoteric) and the 'batin'(inner, esoteric); and we do not know what the 'batin' interpretation of the 'Dasa Avatāra' was, in the mind of the Pir who originally conceived the idea of using the theory of the 'Dasa Avatāra' to preach Ismaili Islam. Secondly, that teaching should be done in terms which those who are being taught understand and can identify themselves with, and in stages which they can assimilate according to their capacity. However even if this be granted, the text of the big 'Dasa Avatāra' of Imam Shah, as we have it, appears intellectually at an unphilosophical, unsophisticated and folk-lorish level. This is in sharp contrast to the Fatimid and Iranian phases of Ismailism.

On the surface the work looks much more Hindu than Islamic. The myths are almost all Hindu. The first eight incarnations deal with completely Hindu stories, admittedly often in an unrecognizably altered form. Again the concept of 'time' being created by the god Viṣṇu, and being divided into the four 'kalpās' and these further into sixteen 'yugas' is Hindu. The yugas have Hindu names too. The idea of creation, destruction and re-creation, which seem to have been implied in the 'Dasamo Avatāra' (Kx 435,455) is also Hindu.

On the other hand, the all important idea of God as



the single creator of time, the universe and beings is Islamic enough. That the return is to Him only is also certain.

Perhaps the basic theme of the 'Dasa Avatāra' is the theme of god's coming to man in an incarnation for the 'liberation' of man and the destruction of the demon(evil). The exaltation of Ali to divine status by people like Abd Allah ibn Saba, and Abd Allah ibn Abbas is already an old theme in the extreme form of Ismailism. By the time of the 'Qiyama' in Iran in 1164 A.D., under the Imam Hasan 'alā Dhikrihi Salaam, the idea that Ali is all imams, seems to have been worked out also. According to M. Hodgson¹⁰⁹, Ali is reported to have given a sermon in which he recounted all the things he was going to do. Then a man asked him (Ali) whether he would do all these things himself? and Ali is reported to have said "I shall not come, but one of my sons will come and do these things, so it will be as if I shall have done them". Thus 'above all the Imams is Ali, but relative to the people, he now appears as the son, now as the grandson, now 'as aged, now young, now in the mother's womb, now as a boy --' etc.¹¹⁰ It was in this vein that the late Aga Khan III, in a 'firmān' to the Ismaili Khoja 'jama'at' at Nāgalpur, Cutch, on 29th November 1903 said: "In the field of Kerbala, Imam Hussein used to say 'I am the Imam'. Amidst such calamity he did not go into hiding (gayb): But he fought with his enemies with a stick in his



hand. If the Imam is not present, then all become unbelievers. (kafir). At present the stick of Hussein (his 'gadi', seat) is with me. And I myself am Imam Hussein. Look, and see that even today I keep this stick in my hand wherever I go. Because I myself am the Imam. I am not afraid. The Imam is always present---" etc.¹¹¹ The idea does not seem to be too far removed from the Hindu idea of incarnation. To the Satpanthi Ismaili, the Imam never dies, he is always alive, and this forms a very crucial tenet of Nizari Ismailism in the Indo-Pakistan sub-continent.

Thus the idea of the incarnation of the divine was already there, ready to be transplanted as the time and opportunity occurred. And in the 'Dasa Avatāra' this seems to have happened. As a result of this transplanting, the groups concerned do come out as Muslims, rather than as Hindus (the Satpanthi Ismailis certainly do; as for the Imam Shahi Satpanthis, they are very much 'in a half way house' as one of the Imam Shahi Syads himself put it), because the tenth Incarnation is Muslim, with a well developed tradition ready, so as not to be re-absorbed into Hinduism.

This point takes us back to the question, was it Ali who was the incarnation of Viṣṇu, or was it the Prophet Muhammad? The Nizari Satpanthis say that it is Ali, while the Imam Shahi Satpanthis say that it was Muhammad.¹¹² The question is already partly answered by points b. and c.



on pages 13-14 above. It is true that at no point does the 'Dasa Avatāra' specifically state that Ali is the tenth incarnation of Viṣṇu. However, the 'Dasamo Avatāra' text (Kx 4) does say that the guru Brahma has assumed the name of the Nabi Muhammad, and it is the god Viṣṇu who assumes incarnations, not Brahma. The 'Dasamo Avatāra' text (Kx 6 and 7) does say that Hari (an appellation of Viṣṇu) is the tenth Nakalāṃki incarnation, that he is sitting in an Arabian country, and he remains 'gupt'(hidden). The theory of 'satr'(hiding) was always applied to the Imam, and never to the Prophet Muhammad.

As said above, the names 'Qaim' and 'Shah' which are solely used of the Imam, and not of the Prophet, are used synonymously in the 'Dasamo Avatāra' text with the appellations of Viṣṇu such as 'Hari', 'Abhaṃga', 'Pratipāl' etc. Again the Dula Dula, which the Shah rides, is the mule of Ali, according to Islamic tradition. According to M. Hodgson, by the time of the 'Qiyama' at Alamut, in Iran, 'it became normal now for the Imam to take a rank notably higher than Muhammad's.'¹¹³

The 'Dasamo Avatāra' accepts the idea of human reincarnation (and its corollary of 'karmā') as well; for example, the queen Surajā and the prince Kamalā have come to the house of the demon Kaligā, because some of their service was left undone in their previous lives.(Kx 47). Again, to quote M. Hodgson (on the 'Qiyama' in Syria), 'the most



obvious case of the emergence of popular Shiite ideas would be that of reincarnation.....Although transmigration does not yet amount to a regular endorsement of the idea that human life is repeatable till its purification from all darkness is accomplished,....yet surely the formal doctrine must have received an impetus from Sinan's views. At any rate, it is found among the Syrian Ismailis persistently thereafter'.¹¹⁴ Thus we need not be surprised if it is found among the Indian Nizari Ismailis either, even though in this case, it was obviously accepted from Hinduism.

✓ The Hindu 'mokṣa' ideal is there too, though modified; for example, a knowledge of the Imam is absolutely necessary for salvation, and for this the ground was not too unprepared either. This was mainly because of the close relation of Iranian Ismailism to Sufism. Nicholson has compared the Shiite Imam to the Sufi 'qutb'.¹¹⁵ According to M. Hodgson, 'the Imam did for the believers what the Sufi Shaykh did for his disciples; by focussing their attention on him, they could be made to forget themselves, and be led to the divine hidden within him'.¹¹⁶ It must not be assumed that the ideal of every Satpanthi Ismaili is 'mokṣa' (or of every Imam Shahi either); in fact the largest majority are probably quite worldly, expecting good rewards in this world, and the next; hence our 'Dasamo Avatāra' text is full of descriptions of all the good things (riches mainly, which is in sharp contrast to the Qur'anic idea of heaven), which one is likely



to attain in heaven, and of descriptions of all the punishments to be meted out to the sinner, both at the time of Judgement and in hell. But the ideal is there; in fact, one of the clauses in the 'tasbin' said for the dead in the 'jama'at khana' is 'O Ali, make the 'ruh'(soul) of the dead return into the origin whence it came'.¹¹⁷

On the practical level, one is very surprised that not one of the five pillars of Islam are made incumbent upon the believer, or even mentioned in the text of the 'Dasamo Avatāra'. Not even once is the Qur'an mentioned.¹¹⁸ In practice, the Nizari Ismailis of Indo-Pakistan (and the Imam Shahi Satpanthis) do differ very greatly from the other Muslim groups, or even from the other Shiite groups. They do profess the 'shahādā' (the Islamic profession of faith: 'there is no god but God, and Muhammad is his Prophet'). They do not say the 'namāz' like the other Muslims, five times a day, but say the 'dua', said to have been composed by Pir Sadr al Din¹¹⁹, three times a day. They rarely go to Mecca for the Hajj pilgrimage; the pilgrimage is usually made to go see the Imam, or more rarely to Kerbala. They do not give 'zakat' but give 'dasondh' to the Imam¹²⁰, or with the Imam Shahis, to the Imam Shahi Syads, or send it to Pirana. Some fast during the month of Ramazan, but many try to explain it away by such verses of the 'ginans' as: 'Ave to rozī, nahī to rozā; aisā aisā dhyāna mere Sāhebjīko dharanā', meaning 'If it comes, it is rizk'(one's appointed



daily portion), if it does not come, it is fasting; one prays to the lord in this manner'. On the positive level, there are some practises which are peculiarly Ismaili, like a daily 'silent dhikr' (ajāmpyā jāpa' which is mentioned in some of the 'ginans') or the drinking of the holy water called 'abe shafa'', these may be drawn from Hinduism, but according to Professor Ivanow, are probably drawn from Sufism.¹²¹

One might again presume that the Nizari Ismaili Pirs (those who converted the Satpanthis, not the 'dais' of the Fatimid times) must have come to India after the 'Qiyama' at Alamut, in Iran, and elsewhere, which abrogated the laws of the 'sharia'.¹²² It would be correct to say though, that in the last several decades, with the coming of the Aga Khan family to India from Iran,¹²³ and with the formation of Pakistan in 1947, the more Islamic consciousness is growing among the Nizari Ismaili Satpanthis, but not among the Imam Shahi Satpanthis.¹²⁴



Footnotes.

1. Aziz Ahmad, 'Studies in Islamic Culture' Oxford 1964, 4.
2. L. Massignon, 'Karmatians' Encyclopedia of Islam, Vol II Leiden & London 1936, 767-72. Massignon discusses the connection between the Qarmatians and the Ismailis. Sayyid Sulayman Nadwi, 'Muslim Colonies in India', Islamic Culture VIII 1934, 609-20 says that the heretics whom Mahmud of Ghazni defeated were in fact Ismailis owing allegiance to the Fatimids of Egypt.
3. Minhaj al Saraj al Juzjani, 'Tabaqati Nasiri' Calcutta, 1864, 189. He calls Nur Turk a Qarmatian. Khalik Ahmed Nizami, 'Some Aspects of Religion and Politics in India during the Thirteenth Century', Bombay 1961, 293-4 calls Nur Turk a great mystic.
4. Aziz Ahmad, op.cit., 4. On the type of Ismaili teaching, see S.M. Stern, 'Ismaili Propaganda and Fatimid Rule in Sind', Islamic Culture, XXIII 1949. Also see, S.M. Stern, 'Heterodox Ismailism at the Time of al-Mu'izz' Islamic Culture,
5. A.A.A. Fyzee, 'Bohoras' Encyclopedia of Islam, New Edition Leiden 1958, 1254, S.T. Lokhandwala, 'The Bohras, a Muslim Community of Gujarat' Studia Islamica, III, 1955.
6. For a history of the Assassins, see, B. Lewis, 'The Assassins' New York, 1968. B. Lewis, 'The Assassins' Encounter, November 1967. M. Hodgson, 'The Order of the Assassins', The Hague, 1955.
7. The Persian Ismaili poet and philosopher, Nasir i Khusraw died in A.D. 1060 at Yamagan in Badakhashan in N.E. Afghanistan and is buried there. H. Corbin has done much work on him, the main one being his edition and translation of Khusraw's 'Jami' al Hikmatayn' with an introduction by H. Corbin.
8. Ala al Din al Juwayni, 'Tarikhi Jahangusha' English tr. by A.J. Boyle, Manchester, 1958.
9. Sat=true, panth=path, therefore 'satpanth' means the 'true path'. As far as I could find out there was no other Satpanth in India before the Ismaili group came to be so called. There are other 'panths' in India, cf. 'Kabirpanth' 'the path of Kabir', a syncretic sect, or 'Mātāpanth' or 'Nathpanth' etc.



10. According to Satpanthi tradition, the word 'khoja' comes from the Persian *خواجه*, and was the name given to the converts to Satpanthi Ismailism by Pir Sadr al Din. However there are other groups of Satpanthi Ismailis who are not called 'khoja', the Imam Shahi Satpanthis, who are mainly in Gujarat or Cutch are not called 'khoja' either.
11. The name 'momna' is probably derived from the Arabic *مؤمن* meaning 'one who has 'imān' or 'faith'. There are communities of Nizari Ismailis called 'momnās' at Sidhpur in Gujarat, and the areas around. See the section 'Gujarat Musalamans' in the Gujarat Gazetteer. There are 'meman' communities in Cutch, but they are not all Ismailis, in fact most of them are Sunnis. The whole question might be connected with the Hindu caste system, but no work has been done on the problem.
12. They are generally called Imam Shahis because it was the descendants of Imam Shah who probably broke away from the parent Ismaili branch. See, W. Ivanow, 'The Sect of Imam Shah in Gujarat', Journal of Royal Asiatic Society, Bombay Branch, XII 1936.
13. W. Ivanow, 'Collectanea', Holland 1948, 4.
14. See Introduction, pp. 13-14, 43-44. Also the text of the 'Dasa Avatara'.
15. W. Ivanow, 'Ismaili Literature' Teheran, 1963, 176-181. He gives a list of the 'ginan' literature of the Satpanthis.
16. The Satpanthi Ismailis call their places of worship 'jama'at khana'; 'jama'at' from the Arabic *جماعة*, and 'khana' from the Persian *خانه*. It is claimed that the first 'jama'at khana' was built by Pir Sadr al Din at a place called Kotdi in Sind. The Imam Shahi Satpanthis call their places of prayer 'dharamsala', see text, Kx 128 etc. The Satpanthis at Faizpur call their places of worship 'mandir' or 'temple'.
17. G. Khakee, 'A Note on the Imam Shahi MS. at Deccan College, Poona', Journal of Royal Asiatic Studies, Bombay Branch, , for a descriptive account of this ms.
18. According to Professor Bhayani of Gujarat University, there are instances in Gujarati literature where the same work has a 'small' and a 'big' version. In this case the 'small' version, attributed to Pir Sadr al Din proceeds the 'big' version by Imam Shah, whose grandfather he was. The small version deals with the central theme of the incarnations of Visnu, but the 'big' version



has many more ramifications, and deals with such things as the questions of the final coming of the Qaim, his fight with the demon, descriptions of heaven, hell etc.

19. See Appendix I for the Khojaki script.
20. Including the G. Allana collection of 'gnan' mss. in Karachi, as well as the fifty odd mss. I collected from Cutch. This is therefore perhaps the oldest Satpanthi ms. extant.
21. For other Satpanthi works in the Kx ms., see Appendix II
22. No month is mentioned. As this date occurs just at the head of the work 'Dasamo Avatāra', I give a photo copy of the page.
23. See note 18 above.
24. W. Ivanow, 'Ismaili Literature' op.cit. p. 178 (no.825), p. 180 (no. 855).
25. The transliteration of the text is given in Appendix IV. W. Ivanow does not list this version.
26. The differences between K and KI are indicated with the Kx and D texts. They are very minor.
27. Apparantly there has been much pressure and even litigation against the Faizpur Satpanthis by their non-Satpanthi caste fellows. See, A.A.A. Fyzee's Case Report . Also they have not deleted terms like 'Qaim' or 'Eraq Khadha' which they cannot understand and do not recognise as Islamic. The 'Dasamo Avatara' text is most popular with the Faizpur Satpanthis, who have it illustrated in a series of wall paintings in their temple at Faizpur. They are a kind of folk art and quite beautiful.
28. There is one copy in the mss. collection belonging to G. Allana also.
29. 'Haji Bibi v. The Aga Khan' (1909). XI Bombay Law Reporter 409-495. (Also known as the Haji Bibi Case). On p. 431 it states: 'Pir Sadrudin and Pir Kabirudin wrote the gnans. 'Das Avatār' was written by the former. 'Das Avatar' as Sir Joseph Arnold (in the case 'The Advocate General v. Muhammad Husen Husein') says is a treatise in ten chapters, containing as its name imports, the account of ten avatars or incarnations, each dealt with in a separate chapter. The first nine chapters treat of the



nine incarnations of the Hindu god Visnu. The tenth chapter treats of the incarnation of the most holy Ali.. ' This was cited in support of the contention that the offerings made by the followers are made to him alone, i.e. to Defendant 1, the Aga Khan III.

30. Ivanow, 'Ismaili Literature', p.181 mentions seven other Pirs who have written 1 to 4 ginans each. There are others Ivanow has not mentioned: there is a lady Pir called Imam Begum, who has written some ginans, she is supposed to have lived and been buried in Karachi sometime in the nineteenth century. There is another lady Pir called Rābhiya, who lived in Cutch, who is supposed to have written some ginans.
31. S.C. Misra, 'Muslim Communities in Gujarat' London, 1964, 54-55.
32. W. Ivanow, 'Collectanea' op.cit. 4-19.
33. G. Khakee, 'Shrines of Some of the Ismaili Pirs', Imamat Annual, Africa Ismaili, 1970. But giving about 30 years per generation, there are about five generations missing between Pir Shams and Ali.
34. Nur Satgur is supposedly the first Ismaili Pir in Indo-Pakistan. This Nur Satgur is sometimes identified with Nur Turk (see note 3 above) by the sectarians, or sometimes with Muhammad bin Ismail, the grandson of Imam Ja'fer as Sadiq; see Ivanow, 'Collectanea' op.cit. 10. His grave at Navasari, near Surat in Gujarat, is in the hands of some Imam Shahi Syads, who are themselves Sunnis. They have no 'ginans' with them, but do have lists of genealogies which Ivanow has already discussed.
35. Pir Shams is buried at Multan, and is called Shams Tabrez, (who was the mentor of Jalal al Sin Rumi, the great Sufi poet buried at Konya), not only by the Ismailis of Indo-Pakistan, but also by the other Muslims. See, Syed Muhammad Latif, 'The Early History of Multan', Lahore, 1965, 84-87. According to him, Shams Tabrez is supposed to have lived from 1166-1276 A.D. The bulk of visitors to this lovely 'dargah' are Sunnis or Ithna Asharies, and the people at the shrine call themselves 'Shamsi'. Sheikh Muhammad Ikram of Lahore told me that that his uncle told him that their family have a tradition of having been converted to Islam by Shams Tabrez of Multan. Ivanow, 'Collectanea', 11-16 believes that Pir Shams came from Sabzwar, near Herat.
36. The non-Ismailis call him Haji Sadr Shah, and consider



- him a Sufi. The 'dargah' is in the hands of Ithna-Asharis who claim to be his descendants.
37. He is locally known as Hasan-i Daryā. The 'dargah' is in the hands of Ithna-Asharis, who claim to be his descendants.
38. According to Ismaili Satpanthi theory, the Imam can combine the functions of the Imam as well as the Pir. Most of the Ismaili genealogies that I have seen do not list Ali as Pir, they always list the Prophet Muhammad as the first Pir, and Ali as the first Imam. Cf. the idea of the 'samit' and the 'natiq' of early Ismailism. In list B the four names before that of the Prophet, are those of his ancestors.
39. For the Shiis generally, Hasan, the eldest son of Ali is the second Imam after Ali. The Satpanthi Ismaili tradition however does not seem to accept Hasan as Imam (the second Imam for them after Ali is Husain, the second son of Ali) but lists him as the Pir after Prophet Muhammad. See, 'Haji Bibi v. The Aga Khan' op. cit. 428, which says that Hasan for the Khojas is only Pir.
40. See above, note 34.
41. See above, note 35.
42. See above, note 36.
43. See above, note 37.
44. The Sind Khojas did not accept Kabir al Din's son Imam Shah, but chose his brother Taj al Din as their Pir instead. Taj al Din is buried at Shah Turel in Sind, and a 'melā' is held at his grave every year.
45. This is not a person, but a book. According to Ismaili tradition, the Imam Mustansir bi'llah sent it to the Khoja Ismailis for their spiritual guidance, instead of appointing a Pir. It has been translated by W. Ivanow, 'Pandiyyat-i Jawammardi', Holland 1953. There is a copy of the Persian text in Khojaki characters in the Kx ms.
46. 'Ali Asakara' is repeated, probably by mistake.
47. See 'Dasamo Avatara' text, Kx 62.
48. See 'Dasamo Avatara' text, Kx 63.
49. See 'Dasamo Avatara' text, Kx 67, 86-93.
50. See 'Dasamo Avatara' text, Kx 98, 99.



51. See above p. 11, note 44.
52. See 'Dasamo Avatara' text, Kx 98,99. It says something for the authenticity of the Ismaili Satpanthi copyist that the name of Imam Shah was not deleted.
53. See above p. 11, note 44.
54. There is a 'ginan' by Imam Shah called 'janazah' or 'funeral bier', in which Imam Shah, hearing of his father's death, rushes to the place of his death, and demands his 'share'; the hand of the dead father gives him a 'tasbih' and a piece of sugar, but no Pirship. Then he (Imam Shah) is given a tour of heaven, where he meets all his ancestors etc. It is an allegorical kind description of heaven. Ivanow, 'Sect of Imam Shah in Gujarat' says that in fact Imam Shah was very angry about not having been accepted as the Pir, and so he went off to see the Imam in Iran, but apparently could not do much in the face of the wishes of the Sind Khojas. So Imam Shah decided to leave Sind and come over to Gujarat and preach the Satpanth there.
55. The evidence, for example, in Kx 99 (D 86) shows that the Pirs accept authority from the Imam. Imam Shah, who is supposed to have composed the 'Dasa Avatara' does not reject this. What he asserts is his own Pirship.
56. This is apparently more evident in the work called 'Sata-veni' of Nur Muhammad Shah, the son of Imam Shah. This work, unfortunately has not been studied so far.
57. Cf. for example, Kx 91, D 78. The Pir Saheb at Burhanpur interpreted this as a promise that the Imam would take incarnation in the line of Imam Shah. (the Imam Shahi syads themselves are Sunnis). Nur Muhammad Shah, the son of Imam Shah did later interpret this as such, and severed connections with the Nizari line. See Ivanow, 'The Sect of Imam Shah in Gujarat' op. cit. 44. The Ismaili Khoja interpret this as a promise that the Imam would always remain in the world (cf. the tenet that the world cannot remain empty of the Imam) and help the Pir.
58. W. Ivanow, 'The Sect of Imam Shah in Gujarat' op. cit. 21 S.C. Misra, op. cit. 54-65. He treats the Imam Shahi Satpanthis of Gujarat as part of the Nizari effort in Gujarat, and not as a separate sect of Muslims.
59. 'Dasamo Avatāra' etext, Kx 66-93.
60. See, 'Dasamo Avatāra' text, Kx 98. Also cf. Kx 81.



61. See 'Dasamo Avatāra' text, Kx 103 onwards.
62. R. Strothmann, 'Kaim', Encyclopedia of Islam, Vol. II(2), Leiden, 1927, 112.
63. R. Strothmann, *ibid.*
64. A.A.A. Fyzee, 'Compendium of Fatimid Law', Simla, 1969, Introduction, XLIV.
65. The Imam Shahi Syads said that this referred to the coming of the Mahdi. In fact, I do not think that they were aware that the term 'Qaim' is used by the Shiis for the Imam, nor did they know why the term 'Qaim' was used if the Mahdi was meant.
66. W. Ivanow, 'Diwan of Khaki Khorasani', Bombay, 1933, 10.
67. W. Ivanow, *ibid.* 10-11.
68. 'Haji Bibi v. The Aga Khan', *op. cit.* 428.
69. In the text of the 'Dasamo Avatara' there is speculation about the date of the 'zuhur' or the manifestation of the Imam, see Kx 293, but I cannot decipher the date.
70. See 'Dasamo Avatara' text, Kx 100-102.
71. W. Ivanow, 'The Sect of Imam Shah in Gujarat' *op.cit.* 44-70. S. C. Misra, *op. cit.* 61-65.
72. Professor Bhayani is the head of the Department of Gujarati at the Gujarat University in Ahmedabad, who was kind enough to discuss the ms. with me.
73. S.C. Misra, *op.cit.*, 59.
74. The question arises as to how could an orthodox Sunni Sultan of the stamp of Mahmud Begda marry his daughter to the son of Imam Shah, who appears so unorthodox? (Misra, *op.cit.* 60) I have no definitive answers, only possible explanations: a. The Ismaili Pirs do seem to have professed to have been Sufis to the outer world, and however orthodox the Muslim Sultan may be, they usually got on well with the Sufis. b. Although the idea of using the ten incarnations to legitimise their teaching seems to have been a central and accepted theme, how much of the rest of the Hindu mythology is really Imam Shah's composition is a question. There is no doubt that there are interpolations in the work; cf. Kx 100-102 in which the claim for pirship for several descendants of Imam



Shah is made. This must be interpolation. Interpolation goes on today too. I met rather an enthusiastic Satpanthi at a place called Itwa, near Burhanpur, who recited a 'ginan' for me in Marathi. When I asked him to produce the ms. and told him that Imam Shah never wrote Marathi, he admitted that he had read the ideas in other 'ginans' and then put them together.

75. See Kx 153, note 2, Kx 34, Note 2.

76. The text is given in Appendix III.

77. The text is given in Appendix IV.

78. Cf. the works of Shah Lutf Allah Qadiri, d. 1090 A.H. [seventeenth century A.D.]. In our text the following foreign words are used: Shah (9 times), Ali (once), Pir Shams (once), Alamut (once), ilm (once) bhajara (bazar? once), ala (once), bhecāra (once). It is supposed to be sung in the raga 'kṛdara' which is the raga Shah Abd Latif of Bhit d. 1752 uses for his poetry about the Muharram happenings.

79. I am not quite sure what this means, literally it should mean 'rays', but here it seems to be periods of time, prior to the 'kalpas' even. Also see 'Dasamo Avatara' text Kx 510, where it is said that at first 'eight lakhs of kiranas' were created.

Kx 206, 207.

80. See text of 'Dasamo Avatāra' Kx 205,/'Jakha' is from the Sanskrit 'Yakṣa', who are demi gods in Hindu mythology. A very curious thing is that in Cutch, between Shuj and Nakhatrana there is a small hill called 'Puvaragadh'; there on a built-up platform, with steps leading up to it, there are statues of hundreds of horsemen, recently whitewashed.. They look like mounted soldiers. But the Cutchis call them 'Yakṣas' or rather 'Jakha devas', and they bring them offerings, as to any temple, and once every year there is a 'mela' or fair held at the place, for three days.

'Megha' which usually means 'clouds' (in Gujarati also 'rain') also seems to be some kinds of beings, who were liberated.

'Kinaras' are semi divine beings apparantly, who were liberated. In Hindu mythology 'kinnara' are usually described as half horse, half human.

According to the 'time' theory as seen in the 'Dasamo Avatāra', time is created, and then divided into four 'kalpas', each 'kalpa' in turn is divided into four 'yugas'. The first kalpa is called 'Jaela', in which according to the 'Dasa Avatāra', ninety-nine krores of



'jakhas' or Yaksas were liberated. The second kalpa was called 'Faela' in which fifty-six krores of Megha devas were liberated. The third kalpa was called 'Araja' in which thirty-three krores 'kinara' devas were liberated. In these three kalpas, Visnu assumed sixteen incarnations. The fourth kalpa is called 'khalifa', it is divided into four yugas, in which god assumes ten incarnations, and countless krores of souls will be liberated.

81. Many of these names are either fictitious, or so corrupted from their classical counterparts, as to be quite unrecognisable.
82. Cf. Karnikasura. Cf. 'Manikarnikā' as a sacred tirtha at Benares.
83. See 'Dasamo Avatara' Kx 433. The Faizpur Satpanthis even have a painting on the wall of their temple, where the marriage of Hari to Mother Earth is being celebrated.
84. Sanskrit 'Sesa'. This is probably a reference to the snake Sesa, who is the snake who holds up the earth in Hindu mythology. Sesa's other name is 'Vasuki' mentioned in the 'Dasamo Avatara' text Kx 109 etc.
85. In Persian poetry the words 'rumi' and 'habasi' are always used in juxtaposition to each other, denoting the 'white' and the 'black'.
86. 'Murāri' is an epithet of Viṣṇu, and is used frequently in the text of the 'Dasamo Avatāra'.
87. Rāvaṇa was the ten-headed demon, who stole Sitā, the wife of Rāma, who is considered the seventh incarnation of Viṣṇu by the Vaisnava Hindus (also by the Satpanthis). Rama, with the help of the monkey god Hanumān, made war on Rāvaṇa, whose abode was Lanka (Ceylon) and retrieved Sita. The story is told in the famous epic Rāmāyaṇa.
88. 'Gugari' is boiled gram seeds. The Satpanthi Ismailis have a ceremony called 'satado'. Any member of the community, can go and give an appointed sum of money to the 'mukhi' who will then start a 'satado' for him. For seven consecutive evenings, a 'tasbih' is said in his name, for his good, and boiled gram, called 'gugari' is distributed to all present in the 'jama'at khana'. 'Gugari' is also mentioned in the works of the saint Tukārām, as being a kind of 'prasād' (something distributed at the end of a religious ceremony).
89. Many of these stories are not correct, or are muddled.



90. 'Dasondh' is tithe. The 'Dasamo Avatāra' enjoins all the Satpanthis to give tithe, see text, Kx 55, note 1.
91. The term 'gata', whose origin is obscure, is used to denote the 'community', see 'Dasamo Avatāra' text, Kx 74.
92. 'Amīrasa' is also called 'amī' or 'ābe šafā' or 'niyāz' or 'pāval' by the Satpanthis. See 'Dasamo Avatāra' text, Kx 435.
93. Cf. the Ismaili theory that the earth cannot remain without the Imam even for a single moment. The Satpanthi Ismailis still believe in this theory.
94. Literally the phrase means 'the field of the maiden'. It could refer to two places: Cape Comorin, in the very south of India; or the place of the river Sarasvati, which does not meet the sea but dries up in Cutch, and is therefore called 'kumāri' in the Puranas. In Gujarat it flows near Sidhpur and Patana. See 'Dasamo Avatāra' text, Kx 311 (D 291).
95. I think 'Imampuri' is the city of Imam Shah, i.e. Pirana. I wonder if this implies that Imam Shah is the incarnation of guru Brahma? Kx 4 teaches that the Prophet Muhammad is the incarnation of guru Brahma. Kx 8 teaches that Pir Shams is the incarnation of guru Brahma.
96. This is probably a reference to the Hindu idea of 'maya', that the world is not a reality, but merely an illusion.
97. On the battlefield of Kuru, the Pandavas were fighting the Korvas. At one point the battle was going very badly for the Pandavas, because Drona, the common teacher and perceptor of the Pandavas and Korvas, was fighting for the Korvas, and wrecking havoc in the Pandava army. So the god Kṛṣṇa, who was fighting for the Pandavas, devised a trick. He persuaded Bhima to kill an elephant named 'Asvatthaman'. The name of Drona's son was also Asvatthaman. Bhima killed the elephant and then announced that Asvatthaman had been killed. Drona heard this, but could not trust Bhima. So he went to ask Yudhisthira, who was renowned for his truthfulness. Yudhisthira answered that Asvatthaman had been killed, and then under his breath muttered, that it could be man or elephant. Drona did not hear the last bit, but thinking that his son was dead, lost all zest for fighting, and was soon killed. This was the one lie Yudhisthira is supposed to have spoken during his lifetime.
98. The name of the tenth incarnation of god Viṣṇu is Kalki.



This is the incarnation that is awaited by the Vaisnavites. Popularly the name is often pronounced 'kalamki', which would mean 'with a blemish'. The Satpanthis have made this 'Nikalamki' (Skt. niṣkalanka), a negative, meaning, 'without a blemish'. The idea of the 'mā'sum' or 'sinless' Imam of Shiism might have influenced this transformation.

99. Text of the 'Dasamo Avatāra' Kx 8-11 onwards. This is probably a reference to Pir Shams of Multan, see above footnote 35.
100. Queen Surajā and prince Kamalā are among the main characters of the 'Dasamo Avatāra'. But I have not come across them in the 'ginans' of any other Pirs, nor of Imam Shah, apart from the 'Dasa Avatāra', though this is possible. The names are very strange; in Sanskrit, 'surya' means the 'sun', and 'kamala' means 'lotus'. The sun is always the male lover and the lotus the beloved.
101. 'Pir Shah' is the remembrance of the guru(Pir) and the Imam among the Ismaili Satpanthis. Among the Ismailis, it has been replaced, not too long ago, by 'Yā Ali, Yā Muhammad'. But the Imam Shahi Satpanthis still use it. See text of 'Dasamo Avatāra' Kx 54, note 3.
102. See above footnote 90.
103. The event in which the Imam invests the Pir with the office of Pirship. See above, pp 13-14.
104. 'Dasamo Avatāra' Kx 91, 92. According to the 'Wajhi Din' of Nasiri Khusraw, the 'hujja' of the Qaim will come first, preparing the way. See M. Hodgson, op.cit. 154.
105. Text, 'Dasamo Avatāra', Kx 100-102. Also above pp.12-13
106. See above pp.12-15.
107. See above, pp.14-15.
108. The work is supposed to have been written by Imam Shah himself. Either Imam Shah is expecting the 'zuhur' of the Imam during his own lifetime, or this is an interpolation, or an 'accretion' which is usual with folklorish, oral works, or it is that Imam Shah is projecting himself after resurrection, or a reference to one of his descendants; the Imam Shahis were not sure which it is. The so called 'djafr' literature about the coming of



the Mahdi also has this feature, whereby past events and personalities are projected or 'resurrected' into the future. See, Encyclopedia of Islam, 'Djafr' Leiden, 1913, 994-5.

109. M. Hodgson ,op.cit. 295.

110. ibid. 295.

111. 'Bahre Rehemat', Bombay 1911.

112. It is mainly the syads who claim that Imam Shah has taught that Muhammad is the incarnation, and not Ali. As for the Imam Shahi Satpanthis themselves, all kinds of notions prevail. I found a ms. with a Rabari(the Rabaris are a tribe of milkmen around Ahmedabad, in Gujarat) Satpanthi , dated Samvat 1947 (A.D. 1890), in which there was a 'ginan' by one Bakr Shah (probably an Imam Shahi syad) which recounted the following story: The Nabi (Prophet Muhammad) went to 'mi'raj'. On the way he met a lion (sher, Ali is called 'sher' in Islamic tradition). So the Prophet was frightened, but Jabrail, who was with him, told him not to be frightened, but to give him something that he had. The Prophet gave him his own ring. Then they went on until they reached God.God entertained the Prophet to a meal(they talked behind a curtain);when food came and they began to eat, on God's hand was his(the Prophet's) own ring. While eating, a drop of hot 'khir'(a sweet dish made of rice, milk, sugar and nuts) fell on God's hand. So he put a bandage on it. Then the Prophet asked God about his daughter Fatima's marriage, and God said that he should marry her to the first man he met as he entered his home. After that the Prophet left, and returned home, and the first man he met as he entered home was Ali. Ali greeted the Prophet, and there was a bandage on his hand. The Prophet asked Ali what the bandage was for, and Ali replied that a drop of hot 'khir' had fallen on his hand. The Prophet then saw his own ring on Ali's hand too. So he recognised Ali as God. Then of course Bakr Shah goes on to claim that he is the incarnation of Visnu, as well as of Ali!

113. M. Hodgson, op. cit. 163. The same is true of the Ali Ilahi sects.

114. ibid. 206.

115. Nicholson, 'Studies in Islamic Mysticism' Cambridge, 1967, vi.



116. M. Hodgson, op. cit. 165.
117. The clause is: "Yā Ali (or Hāzar Imām etc.) tum marhumje ruhke asalme wāsal kar."
118. The text of the 'Dasamo Avatāra' keeps on mentioning the 'Atharva Veda' (Kx 4, 13, 16, 24, 26, 53, 289, 512); the Atharva Veda is supposed to be the scripture of the Kali era. One of the Imam Shahi syads told me that may be the Qur'an was mentioned in the Atharva Veda, but that it has been deleted by the Hindus! This is a charge similar to the one the Shiis make against the Sunnis that the Sunnis have deleted the verses concerning Ali from the Qur'an.
119. A part of this 'dua' is translated in the case 'Haji Bibi v. The Aga Khan,' p. 428.
120. Text of the 'Dasamo Avatāra' Kx 55, Note 1, etc.
121. See W. Ivanow, 'Collectanea,' Leiden, 1948, 36-37. The more specifically Satpanthi Ismaili practices which are mentioned in our text (there are others which are not mentioned in our text) are: 1) the drinking of 'ābe shafā' (also called 'niyāz' or 'pāval'); see Kx 435, Note 1; also footnote 92 above. 2) the giving of 'dasondh'; see Kx 55, Note 1; also footnote 90 above. 3) the practice of the daily 'silent dhikr' which is central to Satpanthi Ismailism. See Kx 52. The technical term for it is 'bola' which literally means 'word.' The 'bola' is a word or formula (sometimes accompanied by a pictorial image, called 'nakhsh' نقش) given by the Imam (or formerly by Pirs?) to each follower, when he or she becomes about seventeen years of age. The follower meditates upon this 'bola' for one hour every day, usually between 4 and 5 a.m. in the morning, and when he feels that he has made sufficient progress, then a 'bola' pertaining to the next higher stage is given to him by the Imam. Most of the Ismaili 'jama'at khanas' are equipped with a special chamber, called the 'bait al khayāl' (the chamber of meditation) for the purposes of meditation. The Vaiṣṇavas of Gujarat have this practice, whereby the guru gives to a follower a 'mantra', when he or she becomes of a certain age. In many of the Satpanthi 'ginans' this meditation is called the 'ajampyā jāpa' (the silent or unspoken dhikr), and this is quite similar to the practice of the Naqshbandhi order of Sufis.
122. M. Hodgson, op. cit. 156.



123. Aga Khan I came to India from Iran in 1843 A.D. Cf. the 'firmān' by Aga Khan III at Zanzibar, August 20, 1899: "It is not proper to read Hindu things in your ilm. When you were Hindus, at that time Pir Sadr al Din showed you the way. That time is gone. Now recite the praise of the Mawlā (Ali ?) and his progeny, the Imams of the time. Recite the praise of the 'Hāzar Imām.' Now give up the nine 'avatāras.' Recite the praise of our forefathers in the 'Dasamo Avatāra.'
124. As far as I could see, some of the Imam Shahi Satpanthis in India were being reconverted to Hinduism, especially to the Swāmi Nārāyan Panth in Cutch and in parts of Gujarat. One of the Imam Shahi syads said that he had even been thinking of using Ismaili preachers, but felt that the Ismailis were too Imam-minded. Perhaps this is understandable when one hears a young Ismaili missionary at a discussion on Sufism, claim that Hallāj was the greatest Ismaili who ever lived, and the Imam is the greatest Sufi who has ever lived.
- 84b. The story of the churning of the ocean first appears in Mahābhārata (1.15-16) and in a later version of the Rāmāyana (1.45). D. Ingalls in 'An Anthology of Sanskrit Court Poetry' p.71+ says, "The gods and the demons, desiring to obtain a drink of immortality, were advised to churn it from the ocean. They took Mount Mandara for churning stick, transported it to the ocean where they turned it upside down, placing the tip on the back of the tortoise who supports the world, who to the Vaiṣṇavas was an incarnation of Viṣṇu. They then persuaded the world-snake to serve as twirling string. The gods took one end of the snake, the demons the other, and in turn each party pulled..." After a thousand years, and long and violent exertions various precious objects were churned from the deep; first the moon... then the jewel Kaustubha etc.
- 98b. Kx 7 says that Hari has remained 'gupt' (hidden) in this era. This seems to be the already existing Ismaili theory of 'sitr' (Arabic: ستر) when the Imam is hidden and is not in communion with the community. The theory of the 'mastūr' Imam was worked out sometime after the death of Imam Ja'fer as Sadiq in 765 A.D. when the Ismailis had to face opposition from the Abbasids as well as the majority Shii group. In Kx 32 Pir Shams tells Queen Surajā and the other converts to remain 'gupt' (hidden). The principle of 'taqiyyā' (dissimulation) whereby a follower could deny externally what he professed internally was already an accepted Shii practice. Here both these terms seem to be understood by the term 'gupt.'



1972-04 -Das Avatara of Stapanthis and Imamshahis -Gulshan Khakee -Thesis (995)

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The text of the Dasamo Avatara of the Satpanthi Ismaili
and the Imam Shahi Sects of Indo-Pakistan.

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Kx

dasamu avatāra:pīra edra emāma sāhājo likhiosī:
samvata 1793.

I have written the Dasamo Avatara of Pir Indra Imam
Shah, Samvat 1793(A.D. 1736)

D.

sri satagura brahmam ho vaca:¹
likhitainga²dasamo avatara:
dasame avatara³:

The true guru Brahma has said,
Written is the Dasamo Avatara,
The Dasamo Avatara.

K.

siri satagura bhramam ho vaca saci re saca:
evi gurajie boli vaca:1
siri satagura nabi mahamada ho vaca saci re saca:
evi gura hasana shaha suta bole piira imama shaha vaca:2
The true guru Brahma has said the Truth of Truths,
So the guruji spoke.
The true teacher, the Prophet Muhammad has said the
Truth of Truths,
So the guru Hasan Shah's son, Pir Imam Shah spoke.



Ky.

dasamu avatara imama sahajo⁴.

ho sami:ada ahukara nirijana naraeana:tare tame
paravaratate:tia tame anata kirori jiva nisitarea:

ho sami:tame vhatrisa juga corasi cokarie eka
dhiana dhari baetha:ho sami:tare pute tame cara
karapa ane tena sora juga sirijate:ho sami.

paela jaela karapa mahe jakha⁵ navanu kori sidha:ho
sami:

bija faela karapa mahe chapana kirori deva(K. mega)
sidha:ho sami:

triya araja karapa mahe kinara kora vhatrisa deva
sidha:ho sami:

_____trana karapa mahe avatara sora dhara:ho
ho sami:

_____siri satagura nabhi mahamadha vaca:

The Dasamo Avatara of Imam Shah.

O Lord, in the beginning, you existed, Nārāyana, self-conscious, free from all qualifications, and conditions, all knowing, and all good, void of all darkness and ignorance, error and imperfection. There you created countless krores of souls, O Lord. Then you sat concentrating for thirty-six yugas (eras) and eighty-four cokari (one cokari= four yugas), O Lord. Then after that you created four kalpās and their sixteen



yugas, O Lord.

In the first Jāela kalapā ninty-nine krores of Yakṣās were liberated, O Lord.

In the second Rāela kalapā fifty-six krores of devās (K. Mega devās) were liberated, O Lord.

In the third Arajā kalapā thirty-three krores of Kinara devas were liberated, O Lord.

_____ In the three kalapās you assumed sixteen incarnations, O Lord.

_____ Speech of the true guru, the Prophet Muhammad.

1. In the Hindu epics, and the Puranic literary style, on which this work is based, it is usual to attribute the work which is being narrated to a deity or a well known author. In the D Ms. the Dasamo Avatāra of Imam Shah seems to be attributed to the true guru Brahma, but in the Khojaki MSS. it is credited to the Prophet Muhammad. In the Hindu tradition, Brahma is the creator god (Viṣṇu being the sustainer, and Siva, the destroyer). The neuter Brahma, in the singular, is also used to denote the Supreme Soul. The Dasamo Avatāra of Imam Shah teaches that guru Brahma has assumed the name of the Prophet Muhammad (Kx 4).

Besides ho vācā, ovācā and uvācā are also used.

2. Likhitamga is a past participle from the Sanskrit likhitam, and means 'written by'. In old Gujarati, this



style is often used to begin a work.

3. This is probably just repetition, with two errors, which is common in medieval Gujarati Mss.

4. Ms. Ky is dated Samvat 1858(A.D. 1801), and the work the Dasa Avatāra occurs on p. 189. Verses 1-942 are devoted to the first nine incarnations, the tenth incarnation begins on p. 246, at verse 943, see Intro. p. 7.

5. See Intro. Footnote 80, p.55. In the K edition, the name of the fourth kalpā is given as Khalifā. This is divided into four yugas: Kṛta, Treta, Dvapara and Kaliyuga.



Kx 1.

jāre kalajuga¹ baetho ne duāpura² utareo:
tāre daita³ kālīgo cīna mähā cīna⁴ avatareo:1

D 1 K 3.

jyāre karajuga baiṭho ne dvāpara utaro:
tyāre daita kālīgo cīna mähā cīna āvataryo:1

When the Kali era set in and Dvapara ended (literally,
'descended'),

Then the demon Kaligo descended as an incarnation in Cina
Maha Cina.

1. Sanskrit: Kaliyuga is the fourth and last of the cycle
of eras in Puranic cosmology. It is supposed to be the
most degenerate of the four.

2. Sanskrit: Dvāpara yuga is the third of the cycle of
eras in Puranic cosmology.

3. Sanskrit: Daitya is a member of the demon race, opposed
to the devas or 'gods.' Kālīgo is the name of the demon
whom the tenth and last incarnation of Viṣṇu is supposed
to destroy.

4. Persian: Cīn Mā Cīn 中国 represents China and
its environments.



Kx 2.

te cīna māhā cīna baethā āja:

te daita kāṛigo karajuga māhe baetho kare rādyā:2

D 2 K 4.

cīna māhā baiṭho che āja:

te daita kāṛigo karajuga lāgatā¹ baiṭho che rāja:2

He sits in Cina Maha Cina today,

That demon Kaligo, in the Kali era, sits and rules.

1. Lāgatā literally means 'getting attached'--e.g., pāpa
lāge 'sin is attached.'

Kx 3.

te daita kāṛigo nava khadha¹ māhe bharapura vāpika
rahī kare che kāma:

te āja kalajuga māhe kāsī visinavanātha² japāve nāma:3

D 3 K 5.

te daita nava khadaimā bharapurī vyāpika rahe kare che
kāma:

te āja karajugamā kāsī vīsvanātha japāyo nāma:3

That demon Kaligo is active in all the nine continents,



He, today in the Kali era, causes the name of Viśvanāth of Kāsi to be repeated.

1. In Puranic cosmology, the nine continents represent the total land area of the earth. Sanskrit: nava khaṇḍa prthivi means 'the earth of the nine continents.'
2. Visvanāth of Kāsi is the Hindu god Śiva, whose main temple is at Benares (Kasi). The other interpretation of this line could be: the demon is confusing the minds of the people by posing as Visvanath of Kasi. In the first interpretation japāyo has been taken as the causal (the causal in Gujarati should be japāvyo), and it could be read as the causal under the influence of Urdu- Hindi-- e.g., bulāyo, ... In the Kx version, japāve is the causal.

Kx 4.

to munīvara¹ bhāi āja kalajuga māhe soi karo
atharaveda² pirimāna:
āja gura bhirājī nabhī māhāmadha dharāveo nāma:4

54 x 6.

to munīvara bhāi āja kalajugamā sahī karo ātharaveda
paramāna:
to aja gora brahmāe nabī mahamada dharāyu nāma:4

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Then, saintly brother, today in the Kali era, accept the Atharva Veda as the true authority;

Today the guru Brahma has assumed the name of the Prophet Muhammad.

1. Munīvara literally means 'a saint,' but it does not always imply that the addressee is a saint. It is the usual form of address often used in religious literature. The Satpanthi Imam Shahis at Itwa, Nimbole, etc., address each other as munīvara. The Ismaili Satpanthis usually use the term haqiqati dīndār.

2. The Atharva Veda is one of the four Vedas of the Hindus; the other three Vedas are the Rīg Veda, the Yajur Veda and the Sāma Veda. According to the Satpanthi teaching these three Vedas belong to the first three eras, while the Atharva Veda belongs to the fourth Kali era. There is a work supposedly by the Ismaili Pir Sadr al Din which is called the Atharva Veda.

Kx 5.

āja isavara ādhama huā juga māhe huā sāra:

te āja kalajuga māhe dasamu avatāra:5



D 5 K 7.

to āja Isavara ādama jagamā sāra:

to āja karajuga mahā harī¹ dasamo avatāra:5

Today, in this era (D world), Isvara has become Adam truly,
So today, in the Kali era, (there is)²the tenth incarnation.
(D. So today in the Kali era, Hari is the tenth incarnation).

1. Hari is another name of Viśnu.

2. If we do not add "there is" in the translation, then it
could mean that Isvara and Adam are the tenth incarnation,
which is not what the author means later on in the text.

It is quite probable that the word Hari is dropped by
mistake in the Kx MS.

Kx 6.

āja te dasame harī pātra¹ nakalakī² avatāra:

te āja baethā ārabha³ desa majhāra⁴:6

D 6 K 8.

to aja dasame pātra harī nakaramkī āvatāra:

te aja baitho che āraba desa mamjhāra:6

Today, in that tenth (incarnation), Hari is the vessel of



the Nakalamki incarnation (D. So today in the tenth vessel,
Hari is the Nakalaki incarnation),
Today he is sitting in the Arab country.

1. Pātra literally means 'vessel' or 'worthy of'. Here it could mean 'incarnation' which is rather an unusual usage.
2. See Intro. p. 34, Note 98.
3. In Indian Islam, great stress is laid on Muhammad being an Arab; in this case, the emphasis is that Ali was an Arab.
4. In old Gujarati, the word is mujhāri, from the Sanskrit madhya meaning 'inside.' In middle Gujarati (upto 50 years ago), mañjhāra is used. Modern Gujarati is añder. In Cutchi and Sindi, we still use mīmjhārā to mean 'inside.'

Kx 7.

te ketāka calatra¹ harīnā kahe:
te deva āja kalajuga māhe gubata² hoi rahe:7

D 7 K 9.

to ketāka calītra hum harīnā kahu:
te deva aja kalajugamā gupata hoī rahyā:7



So how many of the important deeds of Hari could one tell!

(D. So how many of the important deeds of Hari shall I tell!),

That deva(god) remains hidden today in the Kali era.

1. Sanskrit: Caritra literally means 'biography' or 'milestones of life.'

2. See Intro. pp. 34, 44.

Kx 8.

te kaṛajuga māhe gura bhiramā pīra samasa¹ avatāra:
te gura fakire firiā covīsa² mulaka majhāra:8

D 8 K 10.

to kaṛajuga mātā gora brahmām te pīra samasta āvatāra:
te gora phīkare phīkare³ covīsa mulaka majhāra:8

So in the Kali era, the guru Brahma is the incarnation of

Pir Shams,

That guru wandered as a mendicant in twenty-four countries.

1. This is a reference to Pir Shams of Multan. D 8 reads samasta, which could mean 'Guru Brahma is the incarnation of all Pirs.' In Hinduism, a distinction is made between



the idea of amsa 'partial' and purna 'complete'

incarnation. But I think here samasta is probably a mistake, since all the Khojaki versions, as well as the D version (10,11,13) read Shams.

2. Twelve is the great cosmic number; it is the number of perfection; twenty-four is twice twelve. On the other hand, the explanation may be that Pir Shams visited twenty-four places on his way from Iran to Multan.

3. This double phikare is probably a mistake. K reads: phakiri vese phariā.

Kx 9.

covīsa mulake pīra samasa parataka¹ bolī raheā:
te faratā pīra samasa cīna māhā cīna nagarīa māhe
gaeā:9

D 9 K 11.

te covīsa mulake pīra samasta parate¹ bolī rahyā:
te phīratā pīra samasta cīna māhā cīna (ga)yā²:9

In each of these twenty-four countries, Pir Shams spoke,
Eventually in his wanderings, Pir Shams went to the city
of Cina Maha Cina.



1. Parate is an earlier form of the modern Gujarati pratyē; both the forms are from the Sanskrit prati 'towards.' Parataka is probably from pratyeka 'each,' 'severally,' 'one by one.'

2. The letter 'ga' has been added to the text in order to make sense of the sentence. Henceforward any letters or words appearing in parenthesis in the texts are to be taken as additions.

Kx 10.

te gura daita kārīne dhuāre ubhā raheā:
te gura popaṭa¹ rupa pīra samasa thaeā:10

D 10 K 12, 13b.

te gora daīta kārīgāne dvāre jāī ubhā rahyā:
te gora popaṭa rupa pīra samasa thayā:
jām surajā hutā sataja khane tām baiṭhā che jāye² :10

The guru went and stood at the threshold of the demon Kali,
The guru, Pir Shams, assumed the form of a parrot.

1. Besides being associated with paradise, the parrot is a bird which can speak, and hence is often portrayed as the wise preacher or messenger in Indian literature. See, M.



Bloomfield "On Talking Birds in Hindu Fiction", Festschrift Windisch, pp. 349-361. Also cf. Z. Nakhshabi Tutī Nāmeḥ, London, 1801; and Miḥrābi Hujjat al Hind (only in MSS).
2. In the Khojaki versions, this line occurs in the next verse; for translation, see next verse.

Kx 11.

te popaṭa rupe gura pīra samasa thaeā:
jīhā¹ surajā rāṇī hotī teṇe sata khane² tīhā¹ popaṭa
rupe hoi pīra samasa bhane:11

D 11a, K 14b.

te popaṭa rupa hoīne pīra samasa bhane:11

The guru, Pir Shams, assumed the form of a parrot,
At the place where Queen Suraja was, at that exact moment,
Pir Shams, assuming the form of a parrot, speaks:

1. Jihā, tīhā are middle Gujarati forms. They appear frequently in the Khojaki version, but not in the Gujarati one.

2. Sata khane literally means 'the true moment,' here it probably means 'at the exact moment.'



Kx 12.

jīhā surajā rāñī beṭhī che sata khaṇāe:
tīhā popaṭa rupe hoi pīra samasa bhaṇee¹:12

Where Queen Suraja is sitting, at the very moment,
There assuming the form of a parrot, Pir Shams speaks:

1. Kx 12 is virtually a repetition of Kx 11b, in the D MS.;
D 10, 11 are compressed to equal Kx 10, 11, 12, 13.

Kx 13.

tame suno surajā rāñī atharaveda bharāṇa gīnāna¹ :
jethī tame pāo āgaṛa pāo² amarāpurīno ṭhāma:13

D, 11b, c, K 15.

tame suno surajā rāñī atharaveda brahmañ gīnayāna:
tethī tame āgaṛa² ābarāpurīnā ṭhāma:11

*Listen, Queen Suraja, to the Atharva veda and the
knowledge of Brahmā,
So that later on you may attain a place in the eternal abode.

1. The word gīnāna with the Satpanthis is a technical term,
meaning 'a hymn,' (see Intro. p. 3, Note 15). Here 'gīnāna



probably means 'the knowledge of brahmā,' which used as a neuter, means the Universal Soul.

2. In Kx, one pāo is superfluous. D should read either tame āgara pāmo or tamane āgara.

Kx 14.

āja tu rānī rādya dhuāra daita ghara āi:
have tāro janama varāratha¹ gaeo:14

D 12 K 16.

āja tu rānī rājā kārīgā daita ghera āye:
panam have rānī tāro jalama āvathā jāye:12

"Today, O Queen, you have come to the royal threshold of
the house of the demon,
But now your life is going to be wasted."

1. Varāratha and āvatha are not correct; K ed. has avaratha
which is correct. All three are derived from the Sanskrit
vr̥tha meaning 'useless.' In some cases where words are
borrowed by Gujarati from Sanskrit, the prefix 'a' is
added.



Kx 15.

eso vacana sunīne surajā rānī acabī¹ raheā:
rānī te gura popaṭane pīra samasane lāgā jāi pāheā²:15

D 13 K 17.

eso vacaṁna sunī surajā rānī acambī rahī:
rānī pīra samasa goranā lāgī pāe:13

On hearing such words, the queen was amazed;
The queen went and touched the feet of Pir Shams, who was
in the form of a parrot.

1. The usual expression in Gujarati is acambo pāmī rahī 'to be amazed.' The word acabī is never used in this sense as a verb. Cf. Arabic:عجب 'ajaba 'to be amazed.'
2. It is a usual practise all over India to touch the feet of elders, teachers, religious leaders

Kx 16.

tabha¹ pīra samasa boleā vasāta²:
tume suno surajā rānī athara venakī¹ vāta:16

D 14 K 18.

taba pīra samasta bolyā sata:



tame suno surajā rānī athara vedakī vāta:14

Then Pir Shams spoke the truth,

"Listen, Queen Suraja, to the tale of the Atharva Veda.

1. Taba is from Urdu-Hindi; ki is an Urdu possessive suffix.
2. There is no word vasata in Gujarati, it is probably a mistake for vāta or sata.

Kx 17.

rānī amāre karatā¹ juga māhe rugha² veda vepāra:
te bagata pānce koṛīese sīdho³ pahelāja⁴:17

D 15 K 19.

rānī amārā kratā jugamā raghu veda pramāna:
tyāre bhagatā pāca kroḍīsu sīdā pralhāda:15

"Queen, in the Kṛta era, the Rig Veda was current (D. was the true authority),

Then the devotee Prahlāda attained liberation with five krores of beings.

1. Sanskrit: Kṛtā is the first of the cycle of eras in Puranic cosmology, it is the best or the golden age.



2. Sanskrit: Rig Veda is the earliest of Hindu scriptures.

It is a collection of hymns to various Hindu gods (see Kx 4, Note 2).

3. Koriese sīdho is Cutchi rather than Gujarati; sīdha in Gujarati is 'to achieve liberation from the cycle of reincarnation.'

4. Prahlāda is supposed to have been the devotee of Narsimha, the fourth incarnation of Viṣṇu (see Intro. pp. 21-23).

Kx 18.

te juga māhe cāra¹ rupa harīe dhareā:
deva cāra dānava sāhe² āpe saghāreā:18

D 16 K 20.

te jugamā cyāra¹ rupa harīe dharyā:
deve cyārī dānava ape saghāryā:16

"In that era Hari assumed four forms,
The deva, the Shah himself, destroyed four demons.

1. Cāra as well as cyāra are to be found in Gujarati MSS. In Gujarati MSS. 'c' followed by 'y' indicates that the pure Sanskrit pronunciation is to be followed (Shastriji).

2. This could be a mistake for the word sahī 'truly' from



the Arabic , or it could be from the Persian shāh 'king, lord.' In Satpanthi Ismaili terminology, the word Shah usually denotes the Imam; in fact, it is the most frequently used word in the MSS. The D MS. does not use it here, though it does use it elsewhere.

Kx 19.

rānī tame dujā¹ tretā² juga māhe jāna:
tāre jujara³ veda hotā⁴ paramāṇa:19

D 17 K 21.

rānī tu duje tratā juga jāna:
tyāre jujara veda hutā pramāṇa:17

'Queen, know that in the second Treta era,
At that time the Yajur Veda was the basis of true authority.

1. Dujā, duje are old Gujarati forms, but are not so frequently found in MSS. Mīrābāi (d.c.1570), a very popular Indian mystic, uses it in her bhajans 'devotional hymns' : peru huṁ kāro kāmāro dujo dāgha na lāge koye

'I wear the black robe, no other blemish attaches itself.'

2. Sanskrit: Treta is the second in the cycle of eras in Puranic cosmology.



3. Jujara is from the Sanskrit Yajus, which will become Yajur when followed by a soft consonant--e.g. 'v'(Shastriji).
4. Hotā, hutā are old Gujarati forms; modern Gujarati would use hatā; but hutā is still in use in some dialects--e.g. among the old people of the Nāgir group around Junāgaḍh.

Kx 20.

tāre deve sāte kiroṛīsu bhagata udhāreā¹ hirīcadra²:
te juga māhe trana³ dānava sāhe āpe³ saghāreā:20

D 18 K 22.

tyāre deva sāta kroḍīsu udhāryā harīcamda:
te jugamā trana rupa harīne⁴ dharyā: trana dānava āpe
saṁghāryā:18

"Then the deva rescued the devotee Hariścandra with seven
krores of beings,

In that era, the Shah himself destroyed three demons (D. In
that era, Hari assumed three forms, and he himself destroyed
three demons).

1. Udhārvum 'to rescue' from distress or difficulty is
especially used when referring to God saving a devotee. It
also means to rescue from the cycle of reincarnation.



2. See Intro. pp. 25-28.
3. These words are not clear in the MS.
4. Hari is an epithet for Viṣṇu. Here the suffix 'ne' signifies that Hari is the agent or doer. This is an old Braja Bhāṣa usage, and is present in both Urdu and Hindi. It is never used in Gujarati; in Gujarati, it would be Harie, where 'e' is the suffix for the agent. Also see below, D 22, devane instead of deve; D 45, samasane instead of samase.

Kx 21.

rānī trījā duāpura jugano sehena jāna:
tāre sāma¹ veda hotā paramāṇa:21

D 19 K 23.

rānī tu tīje dvāpāra juga jāna:
tyāre sāma veda hutā pramāṇa:19

"Queen, know the army of the third era, Dvapara (D. Queen, know the third era to be Dvapara),
Then the Sāma Veda was the basis of true authority.

1. The Sama Veda is one of the Hindu scriptures. It is a collection of hymns in Sanskrit (see Kx 4, Note 2).



Kx 22.

nava kirorīsu pād̥hava udhareā:

te juga māhe deva doe¹ dānava sāhā āpe saghāreā:22

D 20 K 24.

tyāre nava krodīsu bhagata paḍamva udhāryā:

te jugamā doī dānava āpe saṁghāryā:20

"The Pandavas were rescued with nine krores of beings (D. At that time, he rescued the devotee Pandavas with nine krores of beings),

In that era, the deva, the Shah himself, destroyed two demons (D. In that era he himself destroyed two demons).

1. Doe and doi are Urdu-Hindi forms; Gujarati would be beu, and Cutchi, bae.

Kx 23.

te nave kirorīese sīdhā jujosaṭara¹ rāe²:

te pāmeā amarāpurīnā ṭhāma:23

D 21 K 25.

doī rupe³ harīye dharyā:te jugamā nava krodīsu

jojīṣṭara rāye:



te pāmyā ābarāpurī ṭhāma:21

"Then King Yudhiṣṭhira achieved liberation with nine krores
(D. Hari assumed two forms, in that era King Yudhisthira,
with nine krores),
They attained a place in the eternal abode.

1. This is a reference to the eldest of the Pandava brothers.
Jojistara is an old Gujarati form.
2. Rāe, rāye, rāya; all three forms are prevalent in
medieval Gujarati MSS. (upto 1850; Shastriji).
3. Rupe is a Hindi plural form.

Kx 24.

āja kalījuga māhe athara veda māhe ṭhāra:
te āja kalajuga māhe harī dasamu avatāra:24

D 22a, b, K 26.

aja karajugamā harīno āthara vedamā ṭhāma:
aja karajugamā harī dasamo āvatāra:22

"Today in the Kali era, the place (D. of Hari) is in the
Atharva Veda,
So today, in the Kali era, Hari is the tenth incarnation.



Kx 25.

te deva nakalakī avatāra dhareo sirī murāra¹:
te tone² bharathāra māre ho nāra:25

D 22c, d, K 27.

te devane āja nakamrakī dharyo murāra:
to tumhī² bharatārane māre ho nāra:22

"That deva, the lord Murāri has assumed the Nakalaki
incarnation,
He will kill your husband, O lady.

1. The word siri in the Kx MS. is below the line. Murāri is an epithet for Viṣṇu.
2. Here tumhī is used as a possessive form; as a possessive form, it is not found in the Gujarati MSS. of the last 800 years. I have not come across tone elsewhere either.

Kx 26.

athara veda māhe devano eso vīcāra:
te hu tuja āgara bhākhana āveo chu ho nāra:26

D 23 a, b, K 28.

athara vedamā devano auso vīcāra:



te huṁ tuja āgara bhākanam āyo chu ho nāra:23

"According to the Atharva Veda such is the intent of the deva,

I have come to fortell that (intent), O lady.

Kx 27.

pana te tu rāṇi na jāne amāro sabhāva¹:

pana ame gura bhirimā pīra samasa avatāra:27

D 23c, d, K 29.

pana te tu na jāne rāṇi haṁmāro saṁbhāva:

panam ame gora brahmām te pīra samasa avatāra:23

"But, O Queen, you do not know my origin,

But I am the guru Brahma, in the incarnation of Pir Shams.

1. The correct Gujarati term is saṁbhava.

Kx 28.

rāṇi tu satavatī ame jānei nāra:

to ame popaṭa rupe thai āveā tamāre dhuāra:28



D 24 a. b. K 30.

to rānī tune āme jānī satavāntī nāra;

to āme popaṭa rupe hoīne āvyā tore dvāra:24

"Queen, I know you to be a virtuous woman;

Therefore, assuming the form of a parrot, I have come to
your threshold."

Kx 29.

te gurane cherā chorīne¹ rānī lāgā pāe:

te sāmī have amane mokha mugatana² dekhāro ṭhāma:29

D 24 c. d. K 31.

te gorane choḍā choḍī¹ rānī lāgā pāye:

to svāmī have hamane mokha gatano² dekhādo ṭhāma:24

Then the Queen, uncovering her face, touched the feet of
the guru (D. The queen, all of a sudden, touched the feet
of the guru),

(saying) "Then Lord, show us the state of salvation."

1. The expression choḍā choḍī is not common in Gujarati.

To me the Kx. cherā chorī seems more correct. Cherā is
the edge of a saree or odhanī or dupaṭa, which the Indian



women wear on their heads, and use for covering their faces, as a sign of modesty.

2. In the Kx version, mokha is from the Sanskrit mokṣa 'liberation,' and mugata is also from the Sanskrit mukti meaning 'liberation.' The phrase is often used in Satpanthi texts to mean 'liberation from reincarnation.' In the D version, gata is the 'state after death'.

Kx 30.

te tame suno surajā rānī pīra samasa kahe vīcāra:
āja rānī tame juga māhe satapaṁtha¹ dhīavo sāra²:30

D 25 K 32.

tame suno surajā rānī pīra samasa kahe vīcāra:
to ā rānī satapaṁtha dhāvo sāra:25

"Listen, Queen Suraja," so Pir Shams speaks his intent,
"Today in this era, worship the Satpanth as the truth.

1. Satpantha means 'the true path' (see Intro. p. 2, Note 9)
2. One of the meanings of sāra is satva, which means 'essence' and by extension, 'truth.' In some verses sāra has also been used as a verse tag.



Kx 31.

te rānī āge satapatha vinā sīdhā na koe:
te tume rānī satagura¹ vinā mugata na hoe:31

D 26 K 33.

rānī āge satapamtha vinā sī(dhā) naī koye:
to rānī ā gora¹ vinā mugata nā hoe:26

"So Queen, without the Satpanth, no one has formerly attained liberation,
Therefore, O Queen, without the true guru there is no salvation (D. Then Queen, without this guru, there is no salvation).

1. In Kx we have satagura or 'true teacher,' but in D MS. we have ā gora, meaning 'this guru.' In Hinduism, the idea of having a guru or preceptor, who initiates one and directs one's spiritual progress is important, especially in mysticism. In Sufism, or Islamic mysticism, the idea of having a shaykh or pir is equally important. One may compare the idea of there being an Imam present in the world in every age, the importance of recognizing this Imam and knowing him for the sake of salvation; this idea is of paramount importance in Ismailism, and is already well developed at Alamut (see M. Hodgson, The Order of Assassins, p. 165; also Intro. p. 45).



D 26 has two extra lines:

rānī ā jugamā satapamtha dhyāvo sāra:
to teme surajā rānī utaro pāra^a:26

"Queen, in this era, worship the Satpanth as true,
Then only, Queen Suraja, you will cross over safely.

a. Pāra utarvum literally means 'to descend to the bank.'
It is a common metaphor in Indian religious literature,
suggesting that life is an ocean which one has to cross
over. In Bengali Islam, the Prophet Muhammad is often
imagined as a boatman of the ferry which crosses the sea
of life. In Islamic calligraphy one finds boat-like forms.
For example the Profession of Faith is found in a boat-
like form, called the boat of salvation (see A. Schimmel,
Islamic Calligraphy, Leiden 1970, Plate XLIV(6)).

Kx 32.

rānī tame pārajo satapatha gubataja hoi:
jema daita dānava na jāne koi:32

D 27 K 35.

rānī tame pālajo satapatham gupatī hoī rahejo:
jema daīta dānava nā¹ jāne koe:27



"Queen, follow the Satpanth secretly(D. Queen, follow the Satpanth and remain secret),
So that the demon may not know anything."

1. Nā as negative is used in Charotari, or middle Gujarati dialect (Shastriji).

Kx 33.

tabha tīhā¹ surajā rāñī boleā bola:
ane sāmī amārā vacana suno satagura:33

D 28 a. b. K 36.

taba tāmhā¹ surajā rāñī bolyā bola:
svāmī tame hamārā vacaṁna suno satagora:28

Then Queen Suraja spoke these words there,
"Lord, true guru, listen to our words.

1. tīhā and tāmhā are medieval Gujarati forms.

Kx 34.

ame eka ghara āṭha¹ pirāñī miṛīe eka vīcāra:



e sāmi have tame satapatha dekhārajo sāra:34

D 28 c.d. K 37.

to āme āṭa¹ prānī malī yeka dhyāne karu² vīcāra:

to svāmī tame have āmane satapantha dekhādo sāra:28

"Eight of us will meet in one house, with a single intent;
O Lord, now show us the essence of the Satpanth.

1. In Buddhism, there is the eight-fold path; there are eight points of the universe; the unconscious implication could therefore be that the eight persons accepting the Satpanth represent all the universe; however, the Satpanthis themselves do not seem to attach any importance to this number. The Satpanthis of Faizpur (see Intro. p.8, Note 27) in one of their wall paintings have Imam Shah preaching to eight people, whom they identified as: Ajyā, Vajyā, Surajā, Kamalā, Alkā, Keval bhāi, Raṅgā, Rupā. But of these eight people, they seemed only to know about Surajā and Kamalā.

2. Verbal forms, which later end in 'o,' used to end in 'u' in the fifteenth century. Karu therefore might be an indication that the original work may have been written in the earlier language of the fifteenth and sixteenth centuries, when past forms used to appear without the 'y' suffix. Such verbs are scattered throughout the D MS.--



e.g., D 29, besu; D 34, karu; D 47, au; D 76, karu

Kx 35.

ame āṭha pirānī miṛī besīe ekāṭha:
te ame (tī)hā satapathanī sunasu vāta:35

D 29 a.b. K 38.

to āme āṭa prānī malī besu yekāta:
to āme satapathanī sunasu vāta:29

"We eight people having met together, shall sit alone,
Then we will listen to the tale of Satpanth."

Kx 36.

te surajā rānī kamarā kuara āṭa jaṇā ubhā kara joṛa:
tīhā pīra samasa boliāre bola:36

D 29 c.d. K 41.

to suno surajā rānī kavarā kuvāra āṭa jana ubhā kara
joṛa:
taba pīra samasta bolyā bola:29



So Queen Suraja, Prince Kamala and the eight people stood
with folded hands,
There Pir Shams spoke the word.

K 39 (not in Kx or D MSS.)

tāre surajā rānī kamalā kuṁvara ubhā kara joda:
avala cavala ubhā tenī joda:39

K 40.

tāre ajeā ne vajeā venatī kare che ghañī:
sāmī tame cho sīsatanā dhañī:40

Then Queen Suraja and Prince Kamala stood with folded hands,
Avalā and Cavalā stood with them.
Then Ajeā and Vajeā supplicate,
"Lord, you are the master of the universe."

Kx 37.

tame suṇo surajā rānī kamaṛā kuara āgama nirivāṇa¹:
te āgama² māhādhina³ (ā)veore jāṇa:37



D 30 a.b. K 43.

tame suno surajā rānī kabarā kuvāra āgama nīravāna:
to āgara mādāna avyo jāna:30

"Listen, Queen Suraja and Prince Kamala to the scripture
in its finality,
Know that later on the great day is sure to come.

1. Niravāna is the term usually used to describe the state of the soul when it has achieved liberation, especially in Buddhist thought. But in old Gujarati, it is apparently used as an adjective meaning 'final,' or 'definitive.'
2. Here āgama is probably a mistake for āgara.
3. Mādāna literally means the 'great day.' This word, like the word satpanth has become a technical term for the Satpanthis, and refers to the day of qiyāma or the 'final judgement.'

Kx 38.

jāre āsamāna nava nejā¹ upara āve sahī:
tāre sahasa karaṇīe suraja tapase sahī:38

D 30 c.d. K 43.

to jyāre āsamāna nava nejā upara āvase sahi:



tyāre sahesara kalā suraja tapase sahī:30

"When the sky actually comes down nine spears away,
And the sun will get hot in its thousand phases.

1. Nava nejā is an idiom in Gujarati still in use, indicating an extreme situation--e.g., navā nejā pānī utaravum means 'to pass through a great difficulty.' In the Qur'an there are many references to the events that will take place on the day of Judgement--e.g., the heavens will be rolled up (sura.XXI-104); the sun and moon will be united (sura LXXV-9); the sun will be overthrown (sura LXXXI-1) ...

Kx 39.

tāre trābhā varanī dharatī¹ tapase tatakhāṇa:
jeṇe jāṇēā satapatha purā nahī te tīhā barase
ghanā²:39

D 31 a.b. K 44.

to tābā varanī dharatī thāse tatakhena:
jene yāhā satapaṁtha purā sevyā nahī: te tyāhā
balase ghanā:31



"Then at that time, the earth will heat up and become copper coloured,
Whosoever has not fully understood the Satpanth here, he will be consumed by flames (D. Whosoever has not served the Satpanth here completely will burn much there).

1. In the Kx MS. 'dh' in dharati is not clear.
2. There are many references to the fire of the day of Judgement in the Qur'an (see suras LI-13; LII-13,14; V-36; XVII-97; XXIX-25) ...

Kx 40 K 45.

jene ihāi satapatha sāca dhīāeā:tene mähādhina nahī
lupe lagāra:
paṇa jhuthāne sira paṇe gharakī¹ māra:40

D 31 c.

ane jhuteke sira ghanaka mara²:31

"Whosoever has worshipped the Satpanth truthfully here,
the great day will not harm him at all,
but the liar will be beaten on his head with a hammer.

1. Gharaki is probably an error for ghnakī.



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2. This is a completely Urdu-Hindi line.

Kx 41.

bhāi evo mähādhina māhe thāese thokāthoka¹:

tevu jānīne satapatha sācasu dhīāvo tame satī loka:41

D 32 K 46.

bhāi evī mähādanamā thāse thokāthoka:

teu tame jānīne satapamtha dhāvo sata loka:32

"Brother, such a beating there will be on the great day,
Having known this, worship the Satpanth with sincerity,
O virtuous people."

1. Thokāthoka is a colloquial expression.

Kx 42.

jāre ihā¹ mähādhinanī vāta satagure surajā rānī

kamarā kuarasu kaheā:

tāre surajā rānī kamarā kuara venatī kare sata bhāi:42

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D 33 K 47.

jyāre āyā¹ mähādīnanī vāta: surajā rānī kabarā
kuvarane kahī:
tyāre surajā rānī kamarā kuvara vīnatī karī
satabhāvī²:33

When the true guru told the story of the great day to
Queen Suraja and to Prince Kamala,
Then Queen Suraja and Prince Kamala begged truly, brother.
(D. Queen Suraja and Prince Kamala supplicated with
sincerity).

1. I am not sure whether ihā means 'here,' or whether
it stands for āyā 'to come' as it does in the D MS.
2. It should bhāve in the instrumental case, but the
author has used bhāvi.

Kx 43.

sāmī have amathī mähādhina vetho na jāe:
sāmī have amane āpo satapatha sisatanā dhanī¹:43

D 34 a.b. K 48.

svāmī have haṁmathī mähādīna vethā na jāye:
svāmī tame amane āpaso satapaṁtha tame srīṣṭanā



dhanī:34

"Lord, now we cannot endure the day of Judgment,
Lord, give us the Satpanth, you are the lord of creation.

1. They are addressing Pir Shams, who is the incarnation of guru Brahmā (the creator god in Hinduism). It has been stated in Kx 4 that nabī Muhammad is also the incarnation of guru Brahmā. Cf. the attitude of henotheism in Hinduism.

Kx 44.

sāmī amane āpo satapatha tame sisataniā dhanī:
ame aparādhī jīva kehā lage safāeta¹ karu tama tanī:44

D 34 c. K 49.

āme āparādhī jīva kahā lagī safāyeta karu tama tanī:34

"Lord, give us the Satpanth, master of creation,
For how long must we sinful souls intercede with you?

1. Safāeta and safāyeta are both from the Arabic  meaning 'to intercede.' Usually in Islam, only the Prophet's intercession with God is acceptable, no one else's. Here the sense is 'to supplicate' rather than 'to intercede.'



Kx 45.

sāmī ame hotā nādhāna tamārā pirāñī:
to sāmī tame daita ghara āveā jāñī:45

D 35 K 50.

to svāmī āma hutā nādāna tamārā prāñiyā¹:
to svāmī tame daita dānavake² ghera āvyā sahī:35

"Lord, we, your souls, were ignorant,
Therefore, Lord, knowing this you have come to the house
of the demon (D. Therefore, Lord, you truly have come to
the house of the demon).

1. The 'yā' suffix is for the diminutive, and is common
in eighteenth century Gujarati bhajans 'hymns'. It is the
plural as well.

2. Daita and dānava mean the same thing. 'Ke' is an Urdu
suffix, not a Gujarati one.

Kx 46.

jabha sāmī tame batrīsa dāta vice jabhā¹ rākhai sāra:
tume sāmī have amane lejo ugāra:46



D 36 K 51.

jema svāmī batīsa dāta vīca jībhyā rākhī sāra:
to svāmī tame have haṁmane lejo ugāra:36

"Since, Lord, you have really kept the tongue in the midst
of thirty-two teeth,
So Lord, now rescue us.

1. The image of the tongue remaining safe between thirty-
two teeth, which are, after all, instruments of chewing
and crushing, occurs quite frequently in medieval Gujarati
literature of the seventeenth and eighteenth centuries.

Kx 47.

je sāmī purabha¹ janamanī sirevā ama siri² rahī:
te sāmī ame daita dāṇava ghara āveā sahī³:47

D 37 K 52.

jema svāmī puraba jalāmmanī⁴ sevā amathī⁵ rahī:
to svāmī ame daita dāṇava ghara āvyā sahī:37

"Lord, whatever service was left undone by us in our
previous life,
For that reason, we have truly come to the house of the



demon."

1. Puraba is a Hindi form.
2. The word siri seems to be superfluous here.
3. This amounts to an acceptance of the theory of karmā and reincarnation from Hinduism (see Intro. pp. 43-45).
4. The change from 'n' to 'l' could be due to the influence of the Surati dialect. The scribe has nasalized the vowel before a vowel.
5. In modern Gujarati, it is amārethī, except in poetry, where amathī is used.

Kx 48.

nāre¹ bāi gura kahe daita dusaṭa kārigo jāna:
have ene sāhā māro māreṣe nirivāna:48

D 38 K 53.

nāre bāi daita dānaṁva kārigo jāna:
have yene saī harī māre nīravāna:38

"O sister, know the demon Kaligo to be evil," says the guru
(D. O sister, know the demon to be Kaligo),
"Now my Shah (D. Hari) will kill him for certain."



1. Hare is a verse tag often used in Gujarati poetry.

Kx 49.

sāmī te ghara janāmma bhaeā¹:
pana ame satagura sārathī² amara thaeā:49

D 38 K 54.

svāmī te ghera jalama hamāro avrathā jāye:
pana have satagorathī āmāra thāye³:38

"Lord, our birth was in that house (D. Lord, in that house
our life would be wasted),
But now, due to the guide, the true guru, we have become
eternal.

1. I am not exactly sure what the word bhaeā means here.
2. Sārathī comes from Sanskrit and means 'charioteer,
driver' or 'guide.'
3. There are two verses No. 38 in the D MS.

Kx 50.

je sāmī jīva tamārā hotā te tume līdhā ugāra:



te tume (dho)rī āveā daitake dhuāra:50

D 39 K 55.

jo svāmī jīva tamhāro hotā te līdhā ugāra:

jo tame davadī āvyā daīta duvāra:39

"Since, Lord, the souls were yours, so you have rescued them,

And for that you have come running to the threshold of the demon."

Kx 51.

mohesu¹ surajā rānī kamarā kuara boleā tenī vāra:

tāre āṭha janā pīra samasani jāi lāgā pāe:51

D 40 K 56.

to e surajā rānī kamarā kuvara bolyā tenī ṭhāra²:

tyāre aṭa janā jāi lāgyā pīra samasanā pāye:40

Queen Suraja and Prince Kamala spoke just at that point, with loving reverence,

then the eight people went and touched the feet of Pir Shams.



1. I think the word mohesu means 'with love,' it is probably from moha meaning 'love, ignorance...'
2. Teni thāra is an old Gujarati phrase of c. 200 years ago, often used in prose and poetry.

Kx 52.

tāre pīra samasa gura eso kaheā:

tāre gure āṭha janāne nīama parataka bolaja¹ dīo:52

D 41 K 57.

tyāre pīra samasa gora tyāhām yeso kīyo:

tyāre satagora āṭa janāne nīma pata bola jaba dīyā:41

Then the guru Pir Shams said this (D. did this),
The guru designated a word to each of the persons severally
(D. Then the guru gave a vow, observance, and word to the
eight persons).

1. Both niama and nima are from Sanskrit niyama. In colloquial language, they mean 'a religious vow' or 'rule.' Parateka is from pratyeka 'each, severally, one by one.' In D we have pata which is the same as ṭeka meaning 'vow, observance' --e.g., if one decides to give up something as a religious sacrifice, as a Christian may do during Lent. Bola



literally means 'word.' Among the Satpanthi Ismailis it is a technical term (see Intro. p. 47, Note 121).

Kx 53.

surajā rāñī tame pārājo satapatha ane cālajo eñe
athara veda:

jabha daita dānava na jāñe bheda:53

D 42 K 58.

surajā rāñī tame pālajo satapatham cālajo yene athara
veda:

jema daīta dānava ne jāñe bheda:42

"Queen Suraja, follow the Satpanth, and act according to
the Atharva Veda,

So that the demon may not know the secret."

Kx 54.

te gura samasa sārī sāta kirorī nīama parataka bolaja
dhīā:

te gura naranu¹ nāma pīra sāhā jāpa² japāveā:54



D 43 K 59.

pīra samasa sādā sāta kroḍīne nīma pata bola jo dīyā:
to gora nurano¹ nāma pīraśā jāpa japāīyā:43

So the guru Shams designated a word to seven and a half
krores severally (D. Pir Shams gave the vow, observance,
word to seven and a half krores),
Then for the name of the gurunara, he taught them the japa
of Pir-Shah (D. As the name of the light of the guru, he
taught them the japa of Pir-Shah).

1. Kx has nara from the Sanskrit meaning 'man, male,' but
in religious context meaning 'lord, master' (see Ivanow,
Collectanea p. 30). Ivanow says this is a technical term
referring to the Imam (the other technical term being
Shah), and on p. 71 quotes a ginan: "The guru and the Lord
of the Time(nara) are present now in the world." D has
gora nurano (nura being from the Arabic نور meaning
'light'), in which case the phrase would be translated as
'the light of the guru.' But when one considers that the
name of this gura nara (or nura) is given as Pir-Shah
(which is a combination of guru (pira) and nara (shah)),
then one realises that it should be guranara as in Kx and
not goranura as in D. Cf. the Indian lady mystic Mirabai who
uses Nara as an epithet of Viṣṇu in her bhajana 'hymns.'
2. The equivalent of the Sanskrit japa in Islam is dhikr
which means 'to remember, repeat, recollect a name or



formula (mantra), usually pertaining to God. Among the Satpanthi Ismailis, the japa of Pir-Shah is quite common, especially for reciting the tasbih, though recently this dhikr of Pir-Shah has been replaced by Ya Ali-Ya Muhammad. This is an aspect of increasing Islamicisation among them, (see Intro. p. 47, Notes 123, 124).

The Burhanpur Satpanthis (Itwa, Nimbole etc.) also have this japa of Pir-Shah, which they call the bīja mantra. In Sanskrit bīja means 'seed.' In Hinduism, bīja mantra is the magic seed, the logos from which power and substance are formed. The Burhanpur Satpanthis interpret this bīja mantra as the 'dual mantra' and they explain it thus: the Shah represents the incarnation Ali, while the Pir represents the guru, who is Imam Shah Bawa (the composer of our Dasa Avatāra), who is Nabi Muhammad "in your language"--i.e., my language, or a Muslim's language. (which also illustrates the point that it should be gura nara and not gura nura). The Burhanpur Satpanthis also call this bīja mantra the ajapyā jāpa (the unspoken dhikr) and they impart it to one with a tremendously secretive and mystical air, so that no uninitiated person may hear it.

Kx 55.

surajā rānī kamarā kuara tame pārajo satapatha khari



dasadha¹ āpajo sahī:

amane pohoce te petīa māhe ghāline dharīā musāfarane²

sopajo jāi:55

D 44 K 60.

surajā rānī kamarā kuvara tame pālajo satapatham āne

kharī dasavata āpajo sahī:

amane poce te petīmā dharīne darīyāva musāfarane

sopajo jāi:44

"Queen Suraja and Prince Kamala, follow the Satpanth, and give the correct tithe, Having put it in a box that reaches us, go and entrust it to a sea-borne traveller."

1. Dasondh is an Ismaili Satpanthi term for 'tithe,' which means the giving of one-tenth to the Imam, and one-fortieth to the Pir, out of one's income. The Imam Shahi Satpanthis give this tithe also to their respective Pir or send it to Pirana.

2. Musāfar is from the Arabic meaning 'traveller.' According to the Burhanpur Satpanthis, musāfar is someone from the family of the Pir or 'hazar jāma' (as the descendants of Imam Shah style themselves) who preaches and collects tithe. In former times, the Ismailis used to have a tithe collector too. The reference to the sea-borne traveller is strange.



The Ismaili Imam at this time must have resided in Iran (see B. Lewis "The Assassins" p. 40). The connections between Sind, Gujarat and Iran were mainly by sea. It was the son of Imam Shah of Pirana (the composer of this work) who broke off relations with the parent Ismaili branch and with the Imam in Iran, and probably ordered his followers to pay tithe to himself, and not to send it to Iran (see Ivanow "The Sect of Imam Shah in Gujarat" p. 20). This may indicate that the work (under consideration here) Dasamo Avatāra was probably written by Pir Imam Shah, and that even when the connection was broken in the time of his son, the verse was not deleted. The Ismaili Khojas have said that even if they were ordered to throw the tithe money into the sea by the Imam, they would readily do so. Perhaps this verse is the basis of such a notion.

Kx 56.

tāre esī pīra samasa gura kīdhī vāta:
te kamaṛā kuara sira dīdhore hātha:56

D 45 a. b. K 61.

tāre pīra samasane aisī dīdhī vācā:
tyāre kamaṛā kuvara sira dīdho hāta:45



Then the guru Pir Shams talked to them thus;
Then he put his hand on the head of Prince Kamala.

Kx 57.

te eso pira samasa caleā kahī:
have bhagata tuja upara bharana bharāese¹ sahī:57

D 45 c. K 62 a.

to yesu pīra samasa to tāmhā cālyā kahī:45

K 62 b.

ke bhagata tuja sira bharana bharavasum sahi:62

Having said this Pir Shams departed,

"Now devotee, the responsibility will be put on your head."

1. Pharana bharavum literally means 'to put weight on,'
but it is an idiom in Gujarati, meaning 'to give
responsibility.'

Kx 58.

te surajā rāñī kamaṛā kuara sarave deva miṛī kare
vīcāra:



sāmī jabha caṛe sehena¹ tabha de jo dhīdhāra²:58

D 46 K 63.

tyāre surajā rānī kamarā kuvara sarave loka malī kare
vīcāra:

svāmī jaba cadhe saina taba de jo dīdāra:46

Then Queen Suraja, Prince Kamala and all the people meet
and think,

"Lord, when the army marches, give us your dīdāra!"

1. The sehena probably refers to the army of the Imam which will eventually prepare to fight the demon.
2. From the Persian دیدار , meaning 'sight, view, vision;' here it is addressed to the Pir, but usually among the Ismailis, to have the view, or vision of the Imam is very efficacious; in fact it is supposed to absolve one's sins of previous lives.

Kx 59.

rānī ama tamāre pāse chu:
ame dhīdhāra dhīāneku¹ āvasu sahī:59



D 47 a.b. K 64.

rānī āme tamhāre pāse chu:

amañ rānī dīdāra deneku āu² sahī:47

"Queen, we are near you,

We will come to give our dīdāra truly."

1. 'Ku' is an Urdu suffix.

2. Au is medieval Gujarati usage for the modern aviye (see D 28, Note 2).

Kx 60.

eso to gura pīra samasa pīra cālēā kahī:

tihāthī pīra samasa bhagatasu vadeā¹ sahī:60

D 47 c.

ausī pīra samasta tām cālyā kahī:47

Having said this, the guru Pir Shams departed,

There Pir Shams thus gave his pledge to the devotees truly.

1. Vadeā is a Cutchi-Sindhi word meaning 'to make a promise, to agree to.' The second line of Kx is not in D.



Kx 61.

sadhāveā tāre dharavesī vese cevīsa¹ mulake paratake
bolei:
japudīpa² māhe āveā:61

D 48 K 65.

tāmtī pīra samasa bhagatasu vīdā thaī sīdāryā:
tātī daravesī vekhe³ covīsa mulake parate bolyā
jabudīpame āvīyā:48

Having departed in the dress of a darwish (mendicant), he went on to speak in twenty-four countries (D. From there Pir Shams departed, bidding farewell to the devotees), He came into India (D. From there in the dress of a mendicant he spoke in twenty-four countries and came into India).

1. Cevisa is an error for covisa.
2. In Sanskrit jambudvīpa means 'India,' though originally it probably referred to a portion of land larger than India.
3. vekhe is veśe, 'in the dress of;' in the vekhe form it is used today only in poetry.



Kx 62.

pīra samasa coṭanā¹ pīra nasīradhīṇa jāṇa:
te gura tenā pīra sāhebadīna² huā³ pirimāṇa:62

D 49 K 66.

te pīra samasta coṭanā pīra nasaradīna jāṇa:
te gera⁴ pīra sāhebadīna⁵ huvā pramāṇa:49

Know that Pir Shams Coṭa's son was Pir Nasir Din,
And to him Pir Saheb Din was born.

1. According to Panditji Doshi, coṭa means moṭa or 'the highest.' The earliest work in which it is found is that of Hemacandracharya of eleventh century, but it is not in use in Gujarati any more. This epithet coṭa has also been used in describing Pir Shams of Multan in other ginan literature of the Ismailis. Perhaps the epithet coṭa is used because Pir Shams is the first and one of the most important of the Ismaili Pirs; or may be that Shams kept a coṭī or a tuft of hair at the top of his head, like Hindu holy men. The Satpanthi followers attribute many miracles to him, one of them being that on one occasion, Shams brought a dead boy to life. Since this was not done by the order of God, but by Shams's own order, the townspeople wanted to punish him by skinning him alive. But Shams put his hand on the top of his head (his coṭī), and pulled the whole



skin off and handed it to the people; hence the epithet.

2. Sāhebadīna is not clear in the Kx MS.

3. This type of usage, tene huā or tene huvā is old Gujarati usage, now lost in the language, except in the form tene thayā.

4. Cera is the D MS. has been added in the margin.

5. Sahebdina in the D MS. is above the line, in place of Sadr Din which has been cancelled. For the genealogy of the Pirs, see Intro. pp. 10-12.

Kx 63.

te gura tenā pīra sadharadhīna bhaeā:

te gura kalajuga māhe esā¹ kāmaja kiā:63

D 50 K 67.

te pīra gorane pīra sudaradīna joye: (K. thayā):

te gora karajugamā aiso kāma jo kīyā:50

That guru's son was Pir Sadr al Din,
who in the Kali era performed such tasks.

1. Esā is a Hindī-Urdu word. The task referred to is probably the salvation of twelve krores of souls, which Pir Sadr al Din is supposed to have performed.



Kx 64.

gura kalajuga māhe bhagata tārāṇanā¹ kāmaja kiā:
chatrī(sa) kirorī niama parataka bolaja² dhīā³:64

D 51 K 68.

ye gora⁴ karajugamā tāravānā kāmā jo kīyā:
tyāre chatrīsa kroḍīne nīmaṁ pata bola jo dīyā:51

This guru did the work of salvation in the Kali era;
He gave the vow of the word to each of the thirty-six
krores.

1. Tāravum literally means 'to cause to cross over,' and
thereby 'to save' or 'to redeem.' "God" is Gujarati
literature is often called tārāṇahāra, meaning 'one who
causes one to cross over.' The metaphor of life as an
ocean is a common one in Indian religious literature. See
above Kx 31, Note b.

2. See above Kx 52, Note 1.

3. Gora here can be read also as an adjective to Kaliyuga,
in which case it would mean 'the terrible Kali era.'

5. Dīyā and kīyā are Hindi-Urdu words, not Gujarati.



Kx 65.

te māhethī bāraha kiroṛīu sahī sēcā āe:

te māhethī covīsa kiroṛī dhojaka¹ māhe jāe:65

D 52 K 69.

temāthī bārā kroḍī sahī sēcā āye:

temāthī covīsa kroḍī kude dojakha jāye:52

Of them, twelve krores have come out true,

Of them, twenty-four krores will go to hell (D. Of them, twenty-four krores were liars and go to hell).

1. From Persian *جَهَنَّمَ*, meaning 'hell.' According to the Satpanthi theory, Sadr al Din is the guru of the fourth Kali era. In the Kali era there would be thirty-six krores of beings, of whom twelve krores will be saved because of Pir Sadr al Din. The guru of the first Krta era is Prahlada, of the second Treta era is Hariscandra, and of the third Dvapara era is Yudhisthira. They caused the salvation of five krores, seven krores and nine krores of beings respectively.

Kx 66.

te māhe bāraha koṛīu purā munīvara bhaeā:



te pīra sadharadhīna sāthethī dharagāhe¹ gaeā:66

D 53 K 70.

temāthī bārā kroḍī purā munivara jo āye:

te pīra sudaradīnane sāthe daragā gayā:53

Of them, twelve krores came out as sufficiently saintly,
They went to the dargah with Pir Sadr al Din.

1. From the Persian *درباره*, it literally means 'door, threshold.' In India it is a place where a man teaches, as well as where his grave is. From the verses that follow, it would appear that the dargah referred to is the place where the Shah or the Imam was. The Ismaili Imam at this time must have been residing in Iran. Both Ivanow (Collectanea, pp. 17, 18) and S. C. Misra (Muslim Communities, etc., p. 57) mention the possibility of Pir Sadr al Din's having gone to see the Imam near Isfahan. Yet that he should have gone with twelve krores of his followers is absurd. Pir Noor Ali Shah of Burhanpur says that the story is not real, but allegorical. Pirzada Syad Sadruddin Hashamali of Navsari, in his Tawārīkhe Pīr (of doubtful historical value) records an incident, probably local, in which Pir Sadr al Din apparently persuaded some of his followers to cross the Atika (?) river, which these followers thought would defile them if they crossed



it. The Pirzada then goes on to describe: a) how they all went to the gādi (literally, throne) of the Shah, Sri Islam Shah (the thirteenth Ismaili Imam?); b) how the Shah appointed Sadr al Din's son, Kabir al Din as Pir; and c) how he foretold that in the time of his grandson, their combined gādi would be at Pirana. But I do not think that such a story has any historical value. Pir Noor Ali Shah at Burhanpur was not prepared to accept the first purported occurrence as fact because he claims that the Satpanthis never had anything to do with Ismailism; yet he very readily accepted the last two occurrences, since they supported the claims of the Imam Shahi group, and those of Pirana. He could not see that he could not accept the last two without accepting the first (see Intro. pp. 12-13).

Kx 67.

te gura sāthe pīra kabhīradhīṇa bāra:
tīhā sāmāhī vajaranī bhīta uṭhai tatakāra:67

D 54 K 71.

te gora sāte pīra kabīradīna nānu bāla:
tām svāmī vajaranī bhīta uṭī tatakāla:54



With that guru was the child, Pir Kabir al Din (D. small child),
There facing them, an iron wall arose at once (D. There Lord, an iron wall arose at once).

Kx 68.

te gura kuchuka mana māhe āṇai¹ moṭa:
te kārana sāhāne darasaṇanī āvai¹ che khoṭa:68

D 55 K 72.

te gora kachuyeka manamā ānī¹ moṭa:
te kārana śānā dīdāranī āvī¹ khoṭa:55

That guru felt a certain pride in himself,
For that reason, he experienced the absence of the Shah's presence (view, dīdār).

1. Cf. āṇai, āvai in Cutchi; ānī, āvī in Gujarati.

Kx 69.

tāre tihā cha māsa lage pīre tapaja¹ kiā:
vajaranī bhīta tafarakā² hoi gaeā:69



D 56 K 73.

tyāre tām̐hā cha māsa lagī pīra sudaradīnane pote

tāhām tapa kīyā:

tāre tāhām vajaranī bhīta tabarakhā² hoī jāye:56

Then there the Pir practised asceticism for six months

(D. Then there for six months, Pir Sadr al Din himself practised asceticism),

The iron wall separated and disappeared (D. Then there the iron wall became holy).

1. In Sanskrit, tapa means 'heat,' and by extension 'ascetic practices.' The implication seems to be that the iron wall was transformed by the heat of ascetic practises. It may well be an allegorical rather than a real wall.

2. In the Kx MS. we have tafarakā from the Arabic  meaning 'to differ, to separate,' though I have not seen tafaraka used in this way. Usually faraka is used. In the D MS. we have tabarakā, from the Arabic 

Kx 70.

jāre cha māsa lage pīra sadharadhīna tapa puro kareo:

tāre pīra kabhīradhīna pāca saa gajanī pāga¹ vanāvī

che je²:70



D 57 K 74.

jyāre cha mānsa lagī pīra sudaradīna tapa purā karya:
tyāre pīra kabīradīna pācaso gajanī pāga banāvī che
joye:57

While Pir Sadr al Din was completing his ascetic practices
of six months,

In the meantime Pir Kabir al Din wove a turban of five
hundred yards.

1. Correctly, it should be pāgha.
2. This could not all be literally true; but if there is
any tā'wil interpretation, I do not know it, nor did any
of the Satpanthis offer any satisfactory explanation.

Kx 71.

te pīra kabīradhīna sāhāne kādye pācaso gajanī pāga
bhanāvī dharī:
tenī gaja gaja pirimāne sāhānī safāeta¹ karī:71

D 58 K 75.

tyāre pīra kabīradīna sāne kāje pācaso gajanī pāga
vanāvī dharī:
te gaja gaja paramāne sāhānī safāyeta karī:58



So Pir Kabir al Din made a turban of five hundred yards
for the Shah and presented it,
At the interval of every yard, he implored the Shah to
forgive him.

1. The Arabic *istisā'ah* literally means 'intercession,' but
I think that here it is used in the sense of 'supplication,
forgiveness;' see also Kx 44, Note 1.

Kx 72.

tāre juganu¹ gura cha māsa lage tapa puro kare:
tabha lage pīra kabhīradhīna sāhā pāse āvī²
(sa)care:72

D 59 K 76.

tāre to gorane cha māsa lagī tapa puro karyā:
taba lagī sāhā³ pāse āvī samcaryā:59

Then as the guru of the era completes his ascetic
practices of six months,
By then Pir Kabir al Din arrives to see the Shah.

1. This is a reference to Pir Sadr al Din being the guru
of the Kali era (see Kx 65, Note 1).



2. Avi means 'to come;' samcarya means 'to go.' The compound takes on the meaning of the first word.

3. Taking saha as the subject, the alternative translation would be: "By that time the Shah had arrived near him."

But the Kx version is much better, since it is not so ambiguous.

Kx 73.

pīra sadharadhīṇa ubhā ekaja¹ pāe:
te gura safāeta² kare bhale³ āveā sāhī:73

D 60 K 77.

tām pīra sudaradhīṇa ubhā yeka jo pāye:
tām gora safāyeta karī bhale āvyā sāhī:60

Pir Sadr al Din stood upon only one leg,
That guru supplicates, (and the Shah says?), "It is well
that you have come."

1. Ja is a particle of emphasis. D has jo instead. To stand upon one leg is an ascetic practice among the Hindus.

2. Again safāeta is used to mean 'supplication' and not 'intercession.' (See Kx 44, Note 1). Here it is not quite clear who is supplicating whom; the line is ambiguous in



the versions.

3. The word comes from Arabic , and means 'yes.'

Kx 74.

sāhājī amo unīhārī¹ tame bhakasaṇahāra²:

sāmī gata³ tamārīne tame dio dhīdhāra:74

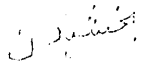
D 61 K 78.

✓ sāhojī ama unīyācāra tame bakasaṇhāra:

svāmī gata tamārī upara⁴ tame dījo dīdāra:61

"Shah, we are sinful people, you are the forgiver,
Lord, make an appearance to your people.

1. Cf. the Sanskrit una meaning 'deficient.'

2. The first part of this word is from Persian ,
to which the medieval Gujarati suffix hāra, denoting '-er'
has been added.

3. The origin of the word gata is obscure. The Sanskrit
gata literally means 'the past,' but according to current
usage of the Ismaili Satpanthi community, it means 'the
group, the community.' The term the Ismailis use for
describing themselves in congregation for prayers is
gata jama'at. For example when one enters any jama'at



khanah, one calls out : "gata jama'at ke hai zindah,"
(meaning "Life to the community which is present") and the
response from those present would be: "kāem pāyā" (meaning
"The Qaem (Imam) is attained."

4. Usually, it is gatane rather than gata upara.

Kx 75.

sāmī gata tumārī upara tume cita dharo:
sāmī tame khāka¹ māḥethī jīvaṛā paedhā² karo:75

D 62 K 79.

svāmī gata tamārī upara cita tame dharo:
svāmī tame khākamātī jīva paidā karyā:62

"Lord, have care for your community,
Lord, you create beings out of earth (D. have created).

1. From the Persian خالان
2. From the Persian پيدا کردن , 'to create.' He is
attributing to the Shah the powers of creation.



Kx 76.

sāmī ame nahī kuchu¹ tame trābhovāṇa² kala(tā)ra:
tamathī sāmī anata kirorī jīva udhare pāra:76

D 63 K 80.

svāmī āme nakuchu tame trana bhavana karatāra:
svāmī tamathī ananta krodī jīva utaryā pāra:63

"Lord, we are nothing, you are the creator of the three
worlds,

Lord, it is due to you that countless krores of souls
have been liberated.

1. Nakucha is not used in Gujarati. Kuchh 'some,
something' is an Urdu word to which the prefix na has been
added.
2. The three worlds are 'heaven, hell' and 'earth.' In D.,
the genitive suffix is shortened, as it often is in poetry.

Kx 77.

sāmī tume bhagate¹ upara sadā kirapāra:
sāmī tame dharanī dharaso² dhīna dhaeā³:77

D 64 K 81.

svāmī tame bhagata safālyā⁴ sadā kīrapāla:



svāmī teme dharanī dharo cho dīna dayāra:64

"Lord, you are always merciful to the devotee (D. Lord, you have interceded (?) for the devotee, you are ever merciful), Lord, you bear the earth, you are merciful to the poor."

1. This is a Cutchi plural (also Urdu), but not a Gujarati plural which would be bhagato.

2. Dharanī-dhara is an epithet of Viṣṇu, who is supposed to be the sustainer of the universe.

3. Dhina dhaea in Kx is not clear; the first part of the phrase is probably from the Arabic دینا. The phrase dina dayāra means 'ever merciful.' Cf. the Arabic ar-rahmān ar-rahīm, meaning 'the merciful, the compassionate.'

4. Safaiya in D here makes no sense at all. It could be a mistake for sakhāiya in which case the translation of the line would be: "Lord, you befriend the devotee ..."

Kx 78.

te gura esī venatī karī sāhāsu cīta dei:

sāmī tame pitā ame bāraka sahī:78

D 65 K 82.

to gora aisī vīnatī karī sāhāsu cīta dāī:



svāmī tame pītā ame bālaka sahī:65

The guru thus supplicated the Shah attentively,
"Lord, you are the father, we are children.

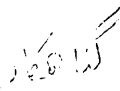
Kx 79.

sāmī ame gunāhāgāra¹ tame bhakasanāhāra:
gata tamārīne de jo dhīdhāra:79

D 66 K 83.

svāmī āme gunyegāra tame bakasanāmhāra:
nakucha gata tamārīne tame dījo² dīdāra:66

"Lord, we are sinful, you are the forgiver,
Make an appearance to your community (D. --to your
unworthy community)."

1. This word is from the Persian , meaning 'sinful.'
2. Dījo is an older Gujarati form for dejo. Āpajo is the form now commonly used in Gujarati.



Kx 80.

te eso vacana sunī sāhājī boleā soe:

pīra hama tuma eka hae ākhara nahī koe dhoe¹:80

D 67 K 84.

to aiso vacana sunī sāhojī bolyā sahī:

pīra haṁma tama ākhara nahī kucha dāye:67

Hearing such words, the Shah said truly,

"Pir, we and you are after all not two.

1. This implies that the Shah-i. e., the Imam- is telling the Pir that they are one and the same thing. I have not come across any other similar statement in the ginan literature, though this is possible. The Ismaili Satpanthis explain that this was merely Imam Shah, who when rejected by the people as Pir, was asserting his own position. The Burhanpur Pir Saheb, on the other hand, said that this proved that the Pirs were not separate from, nor lower in rank than the Imams. Compare the doctrine of the hujjat in the Ismailism of the time of Khaki Khorasani; Ivanow says, "He 'in his substance and meaning is the same with the Imam; his inner nature is one and the same with the Imam, but his purpose and the physical manifestation are separate...' " (Ivanow, Diwan of Khaki Khorasani, Intro.p.11).

p.134 on the back of p. 209



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Kx 81.

pīra hama tuma ekaja dehī¹:
kāhe etanā dharo sanehe:81

D 68 K 85.

pira hama tama malyā kāje dehī kīyā:
ane na dharaso samdehe:68

"Pir, we and you are one body (D. Pir, for the sake of
our and your meeting, we have assumed the body),
Why do you love us so much? (D. And have no doubt)."

1. The two versions are quite different, and rather
ambiguous. Compare the idea of God incarnating himself in
the human form, for the sake of destroying the devil, as
well as of assisting the devotee, in Hinduism, to the first
line of D 68. Also see above Kx 80, Note 1.

Kx 82.

to eso sāhājī boleā pīrasu heta mana karī:
potānu sirabadha¹ laine gurane sira upara dhareo:82

D 69 K 86.

to āja sāhujī bolyā pīrasu heta mana karī:
to potānā sirabānda laine goranā sira upara dharyā:69

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So the Shah spoke thus to the Pir, with great love,
He took his own turban, and put it on the head of the guru.

1. Sirabadha is probably from the Sanskrit sirobandha,
meaning 'turban.' It is not a very common word in Gujarati.
Or sirabadha could be from the Persian sarabanda سرابند

Kx 83.

potānā musataka sāhājī ughārā fare¹:
tīhā pīra kabīradhīna siribadha sāhāne āgara lai
dhare:83

D 70 K 87.

to potānā mustaka śāhujī ukhādā phīre¹:
tāmāhā pīra kabīradīne sārabadam śāhujī āgara lai
dharyā:70

So the Shah goes about with his own head bared,
There Pir Kabir al Din takes the turban and presents it
to the Shah.

1. In Kx the 'f' of fare is not clear. In D, phīre is
old Gujarati; the word is also still used in the Marwāri
dialect (Shastriji).



Kx 84.

te gura sirabadhanu cheṛo kād̥hī de s̥āhāne hātha:
tīhā gura gaja gaja vāce s̥āhānī safāeta¹:84

D 71 K 88.

tām gora sarabaṁdano cheḍo kād̥ī dīdho s̥āhāne hāta:
tāhām gaja gaja paramāne vācī s̥āhānī safayeta:71

There the guru took out the end of the turban and placed
it in the hands of the Shah,
There yard by yard, the guru reads the intercession to
the Shah.

1. K. has sifata meaning 'qualities,' instead of safāeta
meaning 'intercession.'

Kx 85.

to s̥āhā bādhe pāga nava chugā¹ sameta:
tāre s̥āhāne mana māhe upanu heta²:85

D 72 K 89.

tām s̥āhu bādhe pāga nava chogā sameta:
tyāre s̥āhānā manamā upanu heta:72



Then the Shah ties the turban, with nine fringes hanging,
Then love arose within breast of the Shah.

1. Chugā or chogā is a hanging at the edge of a garment.

A ginan attributed to Pir Kabir al Din is entitled:

"Anantanā Nava Chugā;" (see Ivanow: Ismaili Literature,
2nd ed. p. 179). I found this ginan in K1 MS. (see Intro.
pp. 6-7), on p. 121, and I give the first two verses,
with translation:

"āsāji pāchamethī nara-jī āve (The Nara-i. e., the Imam
comes from the west),
āve jāmpuhadipa māhe dyānaji (Know that he comes into India),
Evo nara māro kāema sāmī (Such Nara(Imam) is my Qaim, the
Lord),
te purakha alī avatare (That one is the incarnation of Ali).
ame purakha vira siri esalama sāhā lādho (We have found the
man, the hero, Sri Islam Shah^a),
ane lādho te dhinanu dātāraji (And we have found the giver
of religion);
eni nārī je thai rahese (Whoever will remain his nari^b),
te kateo sutara apāra (She has indeed woven much cotton^c).

a. This seems to be a reference to the thirtieth Ismaili
Imam, Islam Shah.

b. In the Ismaili ginan literature, the worshipped one, be
it God or Imam, is always presented as the male, with the



worshipper as the female element. This is contrary to the Persian Sufi mode of poetry, but is quite in keeping with the Indian bhakti tradition. The Imam has been referred to as Nara (see Kx 54, Note 1).

c. This implies that she has accrued much merit. The image of weaving cotton as implying the earning of merit is used in other Sindhi ginans also.

2. The word heta 'love,' is not current in modern Gujarati.

Kx 86.

tāre sāhā heta dharīne pīra kabīradhīnane bolāvi līā:
tāre sāhā anata karorīnā varaja¹ dhīā:86

D 73 K 90.

tām sāhā heta dharī pīra kabīradīnane bolāviyā:
tyāre sāhā anamta kroḍīnā vara tāmhā dīyā:73

Then with great love, the Shah called Pir Kabir al Din to him,

Then the Shah gave him the pledge of countless krores.

1. Vara is a 'pledge' or a 'boon.' In Satpanthi Ismaili theory, Kabir al Din is supposed to cause the salvation of countless krores of souls in the period at the very



end of the Kali era.

Kx 87.

te sāhe nava chugānī pāgaja bādheā:
tahē sāhe hasana sāhā¹ pīra thāeā:87

D 74 K 91.

tām sāhā nava chogānī pāga gora upara mukī tāmhā:
sāhā hasamna sā pīra thayā sahī:74

So the Shah tied the turban with the nine fringes (D. There the Shah put the turban, with the nine fringes, on the head of the guru),
Then Hasan Shah truly became the Pir.

1. Hasan Shah is the same as Kabir al Din; often the full name is given as Hasan Kabir al Din.

Kx 88.

āja hasana mähā hasana sāhī sāhā sāhe dhareo pīra
kabhīradhīnāno nāma¹:
gura anata karorī jīvanā kalajuga māhe karajo kāmā²:88



D 75 K 92.

āja husenī ()³hā hasaīna sāha dharyā:
pīra kabīradīna sāhe gora karajugamā bhagata anamta
krodī jīvanā karajo kāma:75

K 92 a.

aja huseni alama hasana saha dharya:

Today in the Huseini progeny, Hasan Shah has been designated,

"Guru Pir Kabir al Din, do the works of countless krores of beings in the Kali era."

1. All the texts seem to be confusing. I have taken the first line of K 92a. as the first line in the translation, where huseni is probably a reference to Imam Husain ibn Ali, from whom the Aga Khan as well as the Imam Shahi syads claim descent.
2. See Kx 86, Note 1.
3. The letter in D MS. is unreadable.

Kx 89.

tāre pīra kabīradhīna ghanī venatī kahī sähājīsu
sahī:
sāmī amathī karajuganu lokanu bhāra¹ uparase nahī:89



D 76 K 93.

tyāre pīra kabīradīna kahu² dhanī yeka vāta:
svāmī māretī karajugano bhāra uparase nahī:76

Then Fir Kabir al Din made earnest supplication to the
Shah truly (D. Then Pir Kabir al Din said, "Lord, let me
tell you one thing):
"Lord, I cannot bear the burden of the people of the Kali
era.

1. The implication here is that the people of the Kali
era will be so sinful that it will be difficult to help
them to salvation.
2. See Kx 34, Note 2.

Kx 90.

sāmī have kalajuga māhe pāpa varatāe sabha koe:
te sāmī amathī jīva anata kiroṇī kema nīpaja¹ hoe:90

D 77 K 94.

svāmī have karajugamā pāpa varatāse bahu:
to svāmī āmārethī ananta kroḍīnā kāma nīpaja na hoye:

77



"Lord, now in the Kali era, all sins will prevail,
Then Lord, how can we bring to fruition the works of
countless krores of beings (D. Then we cannot bring to
fruition the works of countless krores of beings)."

1. From the Sanskrit nišpanna; the word is not of common
usage in Gujarati.

Kx 91.

to suno pīra hasana sāhā ame tamane kahu vāta:
ame bhagatane kāḍye rahu tamāre sātha:91

D 78 K 95.

to sunī pīra hasaṁnasā hama tamane pāthāve¹ dīyā:
āme bhagatane kāje rahasu tamāre pāsa:78

"Then listen, Pir Hasan Shah, we tell you one thing;
for the sake of the devotees, we shall remain with you.

1. The first line of D 78 seems corrupt; pāthāve dīyā
makes no sense. From the point of view of the context
also, the Kx version seems more appropriate.

The Imam Shahi syads interpret this verse as being a
promise that the Imam will henceforth take incarnation



among the descendants of Imam Shah. It must be noted that the Imam Shahi syads are themselves Sunnis and assert that they do not believe in Imams. The verse could be an interpolation. The Satpanthi Ismailis interpret this verse as a statement that the Imam will always remain in this world, and not be absent from it. The tenet that the world cannot remain empty of the Imam, even for a moment, was already well developed at Alamut.

Kx 92.

gurajī tame āgāra thaine dekhārajo amārā thāma:
pācharathī ame karasu bhagatanā kāma:92

D 79 K 96.

to gorajī tame agāra thāi dekhādo āmarāpurīnā thāma:
to pācharathī karasu bhagatanā kāja:79

"Go forward, Guruji, and show them our way (D.-- the way to the eternal abode),

Afterwards we will attend to the tasks of the devotees."



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Kx 93.

tīhāthī anata kīroṛīnu vara pīra hasana sāhāne sāhe
āpeo sahī:
tāre pīra hasana sāhā pīrasāhā jāpa¹ japāveo sahī:93

D 80 K 97.

tāmthī anataṁ krodīnā vara pīra hasana śāhāne śāhe
āpyā sahī:
tāre pīra hasana śāne pīrasā jāpa japāyā tāmhā:80

From there, the Shah gave the pledge of countless krores
of beings to Pir Hasan Shah,
Then Pir Hasan Shah caused the japa of Pir-Shah to be
repeated truly.

1. See above Kx 54, Note 3.

Kx 94.

je bhagata karajuga māhe pīrasāhā jāpa japase nāma:
te āja sahī amarāpurīa māhe pāmase thāma:94

D 81 K 98.

je bhagata karajugamā pīrasa jāpa japāyā nāma:
to aja sahī amarāpurī pāmyā thāma:81

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Whichever devotee, in the Kali era, will repeat the name of Pir-Shah (D. Whichever devotee will cause the name of Pir-Shah to be repeated in the Kali era), He, today, will attain a place in the eternal abode, truly.

Kx 95.

karajuga lāgata sa()lāgī¹ pīrasāhā jāpa japo nāma:
te karajuga māhe vaikāṭha² pāme ṭhāma:95

D 82 K 99.

karajuga lāgatā sagalā pīrasā jape nāma:
te karajugamā vaikūṭha pāmyā ṭhāma:82

Since the Kali era began, all those who repeat the name of Pir-Shah,
In the Kali era, they attained a place in heaven.

1. This word is not clear in the Kx MS. The meaning in the translation 'all those' is supplied from the D text.
2. Vaikūṭha is the name of Visnu's heaven.



Kx 96.

pīrasāhā vīnā āvara koi dujā¹ japase nāma:
te kārīgānā celā carabata² tahīe jāna:96

D 83 K 100.

taba pīrasā vīnā āvara koī jāpa japase nāma:
te kārīgānā celā carapata tāhī sahī jāna:83

If anyone repeats any name other than Pir-Shah,
Know that he certainly is the mischievous disciple of
Kaliga.

1. See Kx 19, Note 1.

2. I cannot find the word in a Gujarati dictionary; the
meaning was given by Shastriji.

Kx 97.

tīhāthī anata kirorīnu vara lei pīra hasana sāhā
vareā:
te gura japuadīpa māhe sacareā:97

D 84 K 101.

tāhāmtī anāmta kroḍīnā vara laī pīra hasanāmsā valatā:
gora jambudīpamā āvī saṁcaryā:84



From there, having accepted the pledge of countless krores,
Pir Hasan Shah returned,
The guru arrived in India.

Kx 98.

te gura āja nava khadha māhe pīra hasana sāhā jāna:
te gura tenā pīra emāma sāhā pirimāna¹:98

D 85 K 102.

to āja gora nava khadaimā pīra hasamāsā sahī jāna:
to gora tanā pīra Imāma[✓]sā huvā pramāna:85

So today, know the guru in the nine continents to be Pir
Hasan Shah,
After him, Imam Shah became the guru according to authority.

1. The Imam Shahis claim that Imam Shah was the successor
to his father, Pir Hasan Kabir al Din. The Ismaili
Satpanthis did not accept this claim, and chose Pir Taj
al Din (see Intro. pp. 11-12).



Kx 99.

pīra hasana sāhānā pīra emāma sāhā bhaeā:
te gura emāma sāhā hidha(sa)tāna parataka boleā:99

D 86 K nil.

pīra hasanasā pīra īmāmaśā paṭā¹ dīyā:
to gora īmāma sā mulaka hīdumsthāna parateka bolīyā:86

Pir Hasan Shah chose (bhaea ?) Pir Imam Shah (D. Pir
Hasan Shah gave the legal authorization to Pir Imam Shah),
That guru Imam Shah taught in India.

1. Paṭā means a 'religious authorization,' as well as a
'legal deed;' e.g., one can take land on a ninety-nine
year lease or paṭā. Kx does not use the word paṭā, and is
weaker. The Ismailis do not accept Imam Shah as the Pir.
In any case Kx is the older MS. In the K ed. all the
verses dealing with Imam Shah's succession have been
deleted.

Kx 100.

te guranā pīra māhāmadha sāhā¹ sahī jāna:
te pīra māhāmadha sāhāne vara āpeo nirivāna:100



D 87 K nil.

te gora tenā pīra mahamada šā jāna:

te pīra mahamada šāne vara apyā sahī nīravāna:87

Know that Pir Muhammad Shah is the true (successor) of
that guru,
That Pir (Imam Shah) appointed Pir Muhammad Shah for
certain.

1. Muhammad Shah is the son of Imam Shah.

Kx 101.

ihā lage gurajī āpe dekhārī rādyā kare¹:

te pīra māmāmadha² sāmāne tanathī pīra musatafājī

kaṇa avatare:101

D 88 K nil.

te pīra mahamada šāthī tenā pīra sudaradīna³ jāna:

pīra mahamada mustaphā⁴ nure nakarāmkī avatāra:88

Until here, the guru himself has shown (the line?) and
rules (holds sway?) (D. Know that the son of Pir Muhammad
Shah was Pir Sadr al Din),
Pir Mustafaji is born from the body of Pir Muhammad Shah



(D. Pir Muhammad Mustafa is the light of the Nakalamki (Kalki) incarnation).

1. The first line of Kx probably has something missing.

2. Pir Mahammad Shah mentioned here is Nur Muhammad Shah, the son of Imam Shah of Pirana. He was the only son of Imam Shah to have survived his father and who broke off from the main Ismaili sect. According to S. C. Misra, Muslim Communities in Gujarat p. 60, this Nur Muhammad Shah married the daughter of the sultan Muhammad Shah Begdā (Begarhā) of Gujarat, who bore him two sons: Syad Mustafa and Syad Saheb ud Din. Yet by another wife, the daughter of a Rajput Punjansinha, he had a son called Syad Khan. Syads Mustafa and Saheb ud Din inherited the complex at Pirana, while Syad Khan and his progeny established themselves at Navasari in Gujarat, and at Bahadarpur and Burhanpur.

3. The D text differs from the Kx text. I cannot make out who this Sadr Din is, unless it is a corruption of Saheb ud Din (see Note 2 above). This is not impossible, as the scribe does often make mistakes, and the Islamic names are rather alien to the Satpanthis.

4. As a rule, Muhammad Mustafa is always the Prophet Muhammad, though I hardly think that he is intended here; it is quite possible that Syad Mustafa (see above Note 2) is here confused with the Prophet. Two things may be



pointed out: a) The Imam Shahi syads claim that the Pirs had taught that the Prophet Muhammad, rather than Ali or the Imams, were the incarnation of Visnu; they probably use this line as the basis of such a belief; b) the Imam Shahi Syads have claimed that the Pirs bore the light of Muhammad and Ali, which is now in the hāzar jāṃā. They do not realize the implications of such claims, and vis-a-vis their fellow Sunni Muslims, they profess to be no more than ordinary Muslims themselves.

Kx 102.

te gura tenā tapesarī pīra nura māhāmadha sāhā¹ huā
pirimāna:102

D 89 K Nil.

te gora nura tapasī pīra mahamaṃdaśā huvā paranāma:89

That guru's (son) became the ascetic Pir Nur Muhammad Shah (D. That guru became the light of the ascetic Pir Mahammad Shah).

1. No one seems to know to whom this Mahammad Shah refers.



It is probably a reference to Nur Muhammad Shah, the son of Imam Shah.

Kx 103.

bhāi tāre kara māhe kāemajī¹ paraghata padhārase:
jāre e nīśānī purī hoese:
tāre dhunīānu pāpa munīvaranu pune puru vāpase²:
bhāi tāre e nīśānī jou jou (joo joo)³:103

D 90 K 107, 108.

bhāi tyāre karaṃ māyema pragata padhārase:
jyāre so nīśānī purī hoye:
tyāre dunīyānā pāpa munīvaranā punye purā vāpase:
bhāi tyāre ye nīśānī joye:90

Brother, then in the Kali era, the Qaem will arrive openly;
When these signs will be fulfilled (D. When the hundred
signs will be fulfilled),
Then the sins of the world will be completed (balanced ?)
by the merits of the saints;
Brother, then you will see these signs.

1. From the Arabic ³⁵ ; it is an epithet of the Imam
among the Ismailis (see Intro. pp. 13-14, 44).



2. The Pirana version (see Intro. p. 7) has:

duniyana papa munivarana punyane lope:

The sins of the earth will cause the merits of the saints
to disappear.

3. This word can be read either as jou or joo. One jou
is superfluous.

Kx 104.

tāre dharīā¹ līhā² lupese:

ane berī bude niradhāra: bhāi berī bude niravāṇa:

tāre mahī māhe mākhana nahī tare:

ne esetrī melase bāra³:104

D 91 K 109.

tyāre darīyāva lopase lajyā²:

belī bude nīradhāra:

tyāre mahīmā mākhana to nahī utare:

āna āstrī merase bāla:91

Then the ocean will lose its shame,
And the boat will sink without support, brother, the boat
will certainly sink,
Then there will be no butter in curds,
And women will desert children.



1. Dharia, dariyāva are both from the Persian 'a large river' or 'the sea.' In India it is always used pertaining to the sea. The sea, like all phenomena of nature, is supposed to obey the laws of nature. One such law that the sea must obey is to remain within the tide line. When the sea does obey this law, it is said that it is keeping its shame. According to Puranic mythology, at the time of the final destruction, the sea is supposed to cross the tide line, and thus lose its shame.
2. Liha is not clear to me. Therefore the whole line of the first line of Kx is not clear; I have taken D MS. for the first line in the translation.
3. The text has "a woman will desert a child," but since the meaning is general, it has been translated in the plural.

Kx 105.

tāre pātāranā pānī khutase:
dharatī pāpe na jhāle bhāra:
tāre bhirāhāmaṇa sahudharanu paraṇase:
ane purukha melese nāra:
tāre dhonu baṁdhava laṛese:
tenī radeha daeā nahī rahe lagāra:
evu kara māhe kapaṭa vāpase:



tāre rādyā bolase āra:105

D 92 K 110, 111.

tyāre pātāranā pānī khutase:
dharatī pāpe nahī jhele¹ bhāra:
tyāre brāhmaṇa sudrane pranase²:
ana purasa melase nāra:
tyāre dono baṁdavo to vadese:
tene hīrade³ dayā nahī lagāra:
yevā kalamā kapāṭa vāpase:
tyāre rājā bolase ālā:92

Then the waters of the underworld will be dried up,
The earth will be too heavy with sins,
Then a Brahmin will marry a Sudra,
And a man will abandon a woman;
Then two brothers will quarrel,
There will be no pity in their hearts,
Such fraud will prevail in the Kali era,
Then the king will utter falsehoods.

1. It should read jhile, not jhele.
2. It should read paranase.
3. Hirade is the medieval Gujarati for radaya 'the heart.'



Kx 106.

tāre bāraha varasanu beṭo farase¹:
dhou gauā janase²:
tāre eka nārī trana bāraka dyanese:
bhāi tāre e nīsānīu jou:106

D 93 K 112.

tyāre bārā varasa bāī purasa vāye³:
ana bebai gauvā hoye:
jāre yeka nārī trana jheḍuvā⁴ hoye:
bhāī tyāre ye nīsānī joḃe:93

Then a son, already twelve years old will be born (D. Then
a girl of twelve will give birth to a man),
The cow will have twins,
Then one woman will give birth to three babes,
Brother, these signs you will see.

1. An alternative translation would be, "Then at the age of twelve she will give birth," which fits in better with D 93.
2. For a cow to have two calves at a time is a rare thing.
3. Vāye is from the word viyāe 'to give birth,' but today it is only used in case of animals.
4. Jheḍuva could be from the word jhidvā 'child.'



Kx 107.

tāre kara māhe ana ochā pākase:
ane virakha¹ ghaṭase niridhāra:
tāre putra pitāsu varase:
tāre badhava bolase āra:107

D 94 K 113.

tyāre karajugamā ānaṁ vachā² pākache:
varakhā gheṭe nīradhāra:
tyāre putra pītāne vaḍase:
bāndo bolase āra:94

Then, in the Kali era, less food will ripen,
And the rains will decrease for certain,
Then the son will fight with the father,
Then brothers (people ?) will make false accusations.

1. Virakha and varakhā are both from varṣā 'rain.' The current Gujarati and Cutchi word for rain is varasāda.
2. In Gujarati, the word is ochum; in the D MS. 'o' does not appear at the beginning of words, rather the beginning 'o' is replaced by 'va', and thus we have vachā.



Kx 108.

tāre dāsīnu putra rādyā karase¹:
bhāi te karānu kāraja thāese:
bhāi tāre bhirāhāmanā trāgarā trutrase²:
ane khatrīnu khatravāta jāese rādyare³:108

D 95 K 11⁴.

tyāre dāsī putra rāja kare:
tām karānā kala kho⁴:
tyāre brahmānā tāgā tuṭase:
āne khetrīnā khatravāta jāse rāja:95

Then the son of a female slave will rule;
Brother, then the most horrible things will happen in the
Kali era;
Brother, then the sacred thread of the Brahmin will break,
And the Ksatriya's kstrihood, (i.e. the function of) rule
will be lost.

1. Rule by the son of a female slave was not unusual in the Islamic Empire at all.
2. Trāgarā trutrese is not clear in the Kx MS. This is strange because Islam is supposed to have done away with the caste system, yet this even supports it. In practise, formerly, Cutchi Ismailis would consider it beneath them to marry a Kathiavari Ismaili; and even today, the Meman



Ismailis at Sidhpur in Gujarat said that they would not be very willing to marry or mix with any non-Meman Ismailis. But with the majority of the Ismaili Satpanthis caste boundaries have broken down, because of the influence of modernisation, urbanisation and the increasing Islamicisation under the Aga Khans. H. Papanek in her thesis on the Ismailis, has discussed the problem further. Among the Imam Shahi Satpanthis the caste system is strong.

3. This line is not clear, but a possible translation is given. The traditional occupation of the Kstriya caste is to rule and to fight.

4. The second line in D is corrupt, unless it be corrected to tām kuramā kalaha hoye 'there will be quarrels in the family.'

Kx 109.

tāre sarava loka pākhaṭī pākhaḍhe rācase pāpī:
tāre kārīgo cārā carabaṭa karase niradhāra:
tāre evā māhā pāpa pirithamīa māhe vāpase:
tāre vāsiga¹ chaṭase bhārare:109

D 96 K 115.

tyāre loka pāpī pākhaḍam rācase:
tāre kārīngo carapaṭa cārā karase nīradhāra:



tyāre yevā pāpa prīthamīmā vāpase:
vāsaṅga chode bhāra:96

Then all the sinful people will be increasingly heretical,
Then the Kaligo (demon) will play licentious tricks for
certain,
Then such great sins will prevail on the earth,
Then (the snake) Vasuki will give up the burden (of
supporting the earth).

1. Vāsiga, Vāsaṅga are mediæval Gujarati terms for Vāsuki.
In Puranic mythology, Vasuki is the nāga or 'snake' who
bears the earth up. His other name is Seśā.

Kx 110.

ahīsa ochā ochā upaje¹:
ane juthā jāese soire:
tāre lobha kapāṭa kara māhe vāpase:
tāre rādyā vācā dīdhī pāre nahī koere:110

D 97 K 116.

tyāre ye sahu vache āpe²:
ane jhuthā thāse soye:
tyāre kuḍa kapāṭa kalajugamā vāpase:



tyāre rājā vacaīna didhā nā pāre koye:97

Then the people will give up all connections with each other,

And they will prove false;

Then miserliness and fraud will spread in the Kali era,

Then the king will not honour his word.

1. The first two lines of Kx MS. are not clear; I have therefore taken the first two lines of D MS. for the translation.

2. The first line of D could be read, "Tyāre ye sahuva che āpe and jhuthā...", which would mean, "Then they will all desert...".

Kx 111.

tāre loka visavāsaghāta to ghanī kare:

tenu rideha daeā nahī lagārare:

tāre loka jīva hacā bahu acare:

kuṛa kapāṭa kare joṛe dāma:111

D 98 K 117.

tyāre loka vīsavāsaghāta ghanī kare nīradhāra:

anā yene hīrade dayā nahī kagāra:



tyāre loka jīva hāmsā bahuta ucare:
anaṁ kuḍa kapaṭa karī juṭā khāve dāma:98

Then the people will break their promises very often
(D. for certain),
They will not have any pity whatsoever in their hearts;
Then people will often utter murder;
By fraud and deceit, they will collect money.

Kx 112.

dāma jore to dharatīa upara menadhara¹ jāna:
evu kapaṭa karī karajuga māhe avatare:
ṇa ate sarapa rupe sira kuṭe niravāṇa:112

D 99 K 118.

dāma jhuṭā khāī dharatī upara phīraṅge jāna:
yevā kapaṭa karavāne karīmā āvataryā:
pana āgamaṁ kahu nīradhāra:99

Know that they will consume money gained dishonestly, and
roam the earth;
Having done such fraud, they are born in the Kali era (D.
They have been born in the Kali era to do such fraud),
But in the end, in the form of snakes, they will writhe



for certain (D. But let me define for you the sacred texts).

1. The word menadhara is not clear, and as a result the first line of Kx makes no sense. In the translation, the D text is taken for the first line.

Kx 113.

cārā carabaṭa kare dānavā jīhā:
ame tīratha vāsu chu:
te to puravaja thaine paramā bolase:
te rāneā ajājīlanu¹ kāma:113

D 100 K 119.

tām carapaṭa cālā kare dānava jāmā:
tīratha vāsī che te tā:
puraja thaine paramā bolase:
te ājājīrano kāma:100

Where the demon performs licentious pranks,
"I am living in a pilgrimage place." (D. There he lives in
a place of pilgrimage),
Assuming the form of an ancestor, he will speak the future,
That is the task of king Azazil.



1. Ajajila is the Gujarati and Cutchi form of the Arabic
آزازيل . Azazil is the name of the demon Iblis (diabolos)
prior to his fall. His fall came when he refused to bow
to Adam, in spite of God's command to do so (see the Qu'ran,
suras II-34, VII-11+, XV-30+, XVII-61+, XVIII-51, XX-116+,
XXVI-95, XXXVIII-75+).

Kx 114.

te to eva¹ kalajuga mahe vapase:
jutha carabata karese sahi:
ane karigo acara jarapase²:
te bahu jutha³ kara mahe kari dekharse sahi:114

D 101 K 120.

evā kalomā carapaṭa vyāpase:
anam̐ jhutaṭā karamā karī dekhāḍase:
tām̐ kālīṃgo carapaṭa cārā vāpase:
tām̐ jhutaṭā karmā karī dekhāḍase:101

So then such will prevail in the Kali era (D. Such pranks
will prevail in the Kali era),
He (the demon) will do fraudulent deeds truly,
There the Kaligo will perpetuate useless pranks,
Having done many fraudulent (deeds) he will exhibit them
in the Kali era.



1. A word seems to have dropped after evā.
2. Ācara jarapase is not clear; therefore the second line of D is used in the translation.
3. A word has probably dropped after juthā.

Kx 115.

tāre mumānā¹ puna ²____:
tīhā cadha cārā karese niravāṇa:
tāre ādhāra goṛa sāhānī garaḷa uṭhase:
tene harī upara heta nahī niravāṇare:115

D 102 K 121.

tyāre momāṇa puna pārātā hase:
tā cīta cārā nīravāṇa:
tyāre ā dharā para sahī rājā uṭase:
pana te harī upara heta nahī naravāṇa:102

Then the believers will be performing meritorious deeds,
There the minds (will surely be) unsteady;
Then on this earth, the thunder of the guru Shah (?) will
arise (D. Then on this earth a king will certainly arise),
He will have no love for Hari for sure.

1. Mumana is from the Arabic mu'min 'one who believes.'



2. The first line in Kx, after puna is not legible; the second line of Kx is not clear either; hence the first two lines of the D MS. are used for the translation.

Kx 116.

temā cha māsa gata māhe āvase¹:
te kariā vinā deva jāere:
te guranī faramāsa varī feravī pare:
te nīsānī āvī tatakheva:116

D 103 K 122.

tāmhā māsa cha māsa gatamā āvase deva karavā:
tāhā darasanam nahī hoye:
tām goranā faramāna varī farī padē:
āna gora naranā khāve māla:103

There, for six months, he will come to the congregation,
(D. --- to make deva ?),
But the deva goes without it (D. But he will be deprived
of the holy vision),
Then the decree of the guru will have to be reversed (D.
The decree of the guru will be reversed),
That sign has come then (D. And they will eat up the wealth
of the guru nara).



1. The text is corrupt. This is a possible translation.

Kx 117.

tāre mumaṇenā merā bhāgase:

tenu mana moṭo karī jāṇa¹:

te guranu elama ocho patagare²:

tene gata upara cita nahī nirivāṇa:117

D 104 K 123.

tyāre momaṇnano meṇo bhāgase:

tenī cītāṁ nahī kare manammā jāṇaṁ:

tā goranī ālamā vachu padagare:

teno gata upara cīta nahī hoye nīravāṇa:104

Then the gatherings (D. gathering) of the believers will
break up,

He will not care for it at all,

The knowledge of the guru will diminish,

He will not have concern for the community at all.

1. The second line of Kx makes no sense; the second line
of D has been used for the translation.

2. Neither patagare nor padagare are correct; perhaps the
correct word is pragate, 'to appear;' otherwise neither



version makes any sense. Elama in Kx is from the Arabic ilm , 'knowledge;' alama in D is perhaps a mistake for ilm, although it could also possibly be from the Arabic ala  'family.' The text is rather corrupt. The same Arabic root gives us the word علم 'flag' and the word عالم 'world' but neither of these make sense here.

Kx 118.

jāre te pāse mukhī musāfara¹ māge hāla māla²:
tāre te devanā darasanāthī jāere³:
pana tāre te ⁴:
jāre bhirāhāmaṇa sahudhuranu khāese:118

D 105 K 124.

jāre tene pāse mukhī musāfara māge hāra māla:
tāre te devane darasanāmtī jāye:
pana-m tyāre aṁta ghanī⁵:
tyāre brāhmaṁna sudrano khāye:105

When the mukhi and the musāfar ask him for money and
about his behaviour,
Then he forfeits the vision of the deva;
But then ----- (D. But then there is no end to ---),
When the Brahmin will eat from the Sudra.



1. Mukhi is probably from the Sanskrit mukhya 'chief.' He is the administrative head of the individual Ismaili community. The Imam Shahi Satpanthis have the office of mukhi too. For musafara, see Kx 55, Note 2.
2. The words hāla and māla are from the Arabic  and , meaning 'condition' and 'wealth.' None of the S Satpanthis could explain whether this was a technical term or not. The musāfar usually comes to ask for money, hence māla may be translated as 'money,' and hāla as 'behaviour.'
3. It is not clear as to why the follower forfeits the vision of the deva. Perhaps it is because he refuses to pay money and to account for his behaviour, though this is not explicitly stated in the text.
4. The last line of the third line in Kx is not legible.
5. A word seems to have dropped after tyāre. In K we have: "eva rolea ranea amti ghana" which could mean "Those thus afflicted are many."

Kx 119.

tāre te mumananā āgamathī mana ūthase:
tāre mumanana mana khasana hoere:
tāre kārīgo cata cārā kare:
bhāi gura kahe have ata ehane¹ jāese soere:119



D 106 K 125.

tāre momananu āgama thakī manām utase:

tyāre momananā vakhāna hoye²:106

Then the minds of the believers will turn away from the scriptures;

Then the minds of the believers will be unsteady (D. Then the believers will be praised),

Then the Kaligo will make the minds go astray;

Brother, the guru says, you will perish in the end.

1. This is probably the same word as ere in Cutchi, and the idiom ere vīnyapu means 'to go waste.'

2. D has only two lines. K is the same as Kx, except that in the second line, instead of mana khasana hoere, it has: manamā khofaja thāhe 'they have fear in their minds.' Kx seems more apporiate in the context. Khofa is from the Arabic خوف 'fear.'

Kx 120.

tāre gura kahe karatīhā faṛa āvase:

ane vaṇafara ochā hoere:

je gata māhe haraṇa sahī eka nāṛa charatīa¹:

gura kahe gata purī soere:120



D 107 K 126.

tāmre gora kahe kuratīyā fara hoe:

pana fara vachā hoye:

tāre gatamā gīnyāna na ucare:

ana gatamā na āve koye:107

The guru says, then there will be unseasonable fruits,
And less fruits will ripen,

In that state when the deer and the lion feed of the same
mother (D. Then in the congregation, no ginan will be
uttered),

The guru says, "Then the moment has come." (D. And no one
attends the congregation).

1. In K 126, the last two lines are the same as Kx: "tāre
sīmha haraṇa eka nāra carase, gora kahe so gata purī hoe."
In Kx sahi is a mistake for siha 'lion.' The lion and the
lamb living together, is a common eschatological metaphor:
Cf. in the Bible, Isaiah 11:6, "The wolf also shall dwell
with the lamb, and the leopard shall lie down with the kid;
and the calf and the young lion and the fatling together."
The image is also found in classical Persian poetry, and
is depicted in Mogul miniatures.



Kx 121.

e sarave nabhīā māhāmadha bhākheā:
bhāi tame āgama nīśāñīu lejo¹ joere:
je tubhāku pīve se dhojakī²:
tenā bheda na jānae koere:121

D 108 K 127.

tāre nabī mahamada bhākīyā:
tame āgamanī³ lejo jāye:
te tamākhū pīve dojakhī:
teno bheda na jāne koye:108

The Prophet Muhammad has narrated all this (D. Then the Prophet Muhammad narrated),
Brother, accept the signs from the scriptures:
Whosoever smokes tobacco is doomed to hell,
No one knows the secret of this.

1. The word lejo is below the line.
2. Tobacco is not forbidden in the Qur'an, as are wine and pork, but then in the sixth century, tobacco-smoking was not known. In medieval times it was not unusual to discourage a harmful or supposedly 'bad' habit through religious injunction. This probably explains why the Satpanthis prohibited the use of tobacco through the Dasa Avatāra. Tobacco is also forbidden in Sikhism, and by the



Wahhabis.

Kx 122.

sāhe esā hukama paṭāeā:
tame dhojaka sunajo¹ joere:
to dhojaka nidhā bhedyeā jugame anekha:
ne satī pīve sabha koere:122

D 109 K 128.

śāhā aisā hukāmam paṭāviyā tame:
tame dojaka sunajo joye:
dojakano dhuvo pīve:
kaṛajugamā saba koye:109

The Shah has sent out such an order (D. Shah, you have
sent out such an order),
Listen to what hell is: ...
So hell is responsible for sending many slanderous things
into the world, ...
And all the virtuous people take part in them (D. lines c.d.
go together: In the Kali era everyone smokes the smoke of
hell).

1. Sunajo is relative in Urdu (Bhayani).



Kx 123.

tabha dhojakane dhuhā kīā:

dhojane¹ eka ṭāka² dhuhā dhīā uḍeā:

te cīna māhā cīna māhe āveā:

te traṇa dārā dāṇavane peṭa māhe raheā che³ joere:123

D 110 K 129.

taba dojakane kāhā kīyā:

te dojakamātī yeka ṭāka dūmvo⁴ uḍīyo:

te cīna māhā cīnama aviya⁵:

tām tene divasa kārīmgānā peṭamā rahe che:110

Then hell created smoke (D. Then what did hell do?),

A little smoke came forth from hell,

It came to Cina Maha Cina,

There for three days it stayed in the stomach of the demon

(D. There from that day, it lives in the stomach of the demon Kaligo).

1. This is an error for dojakha, 'hell;' the word comes from the Persian دجک

2. A ṭaka is 1/72 of a pound. Uḍeā should be uḍāe, a causative.

3. Che is below the line.

4. The correct word is dhumvo, not dumvo.

5. The tenses in the MSS. are often irregular. Dhumvo is



a singular noun; uḍiyo is a singular verb, but āviyā is a plural verb.

Kx 124.

tīhāthī kārīgo kuṭhāme¹ vāsa raheo:
te dhojanu² dhuhu nākheo kāḍha:
te dhuhu dhilī³ khuresāna⁴ māhe āveo:
te ugeo tubhākhuno chorare:124

D 111 K 130.

tāthī dāṭa kārīgo kaṭāmā vasaryo:
te dojakano dhumvo vo kāḍī nākhiyo che:
te dhumvo khurāsānamā āviyo:
tām ugo tamākhuno choḍa:111

From there Kaligo went to a wrong place,
He expelled the smoke of hell,
That smoke came to Khurasan,
There a plant of tobacco has grown up.

1. Literally, kuṭhāma means 'a wrong place,' or 'a bad place,' which denotes a latrine. In the Divān of Khāki Khorasani (see Intro. p. 14, Notes 66, 67), the latrine is the place where the unbelievers dwell.



2. This is an error for dojaka, 'hell.'
3. The meaning of dhilī is uncertain.
4. Ismailism was widespread in Khurasan in the Nizari period, and was not altogether destroyed at the time of the fall of Alamut in 1256 A.D. However no tobacco grows in Khurasan, nor was it ever grown there, hence this reference to tobacco in Khurasan is very strange.

Kx 125.

deva tene pāpe¹ kalajuga puro kare:
tāre varase dāhāro gāra:
sadha sagraī āvī mire²:
tāre thāese ekākārare³:125

D 112 K 131.

to tene pāpe kaṛajuga puro kare:
tyāre varase dādo ghāle:
sadā sagraī yevā abala vāpase:
tyāre thāse yekamkāra:112

The deva will complete the Kali era with its sins (D. With its sins the Kali era will be completed),
Then a year passes like a day,
All sorts of weaknesses will prevail everywhere,



Then all the world will be one.

1. Kx has pāse, which makes no sense here; in the Khojaki script 'p' and 's' are very likely to be confused.
2. A word is dropped either after sadha or after sagari. The D version is used for the translation.
3. The sense of "all the world will be one" is that all caste distinctions will be wiped out.

Kx 126.

jāre evī vikāṭa verā āvase:
tāre kaṛa māhethī carapaṭa thāese dharamare:
tāre eka avīcārā¹ satapatha jāṇajo:
bhākī² sahu māhethī līdhā che karama:126

D 113 K 132.

jyāre vīkamṭa verā āvese:
tyāre kaṛo māhetī sagarā carapaṭa jāse:
tyāre dharamam yeka: avīnāṁcala satapatha jāṇajo:
bākī sau māthe līdho che karama:113

When such a critical moment will come,
Then all religion in the Kali era will become hypocrisy
(D. Then all the pranks will disappear in the Kali era),



Then know that only the Satpanth will be indestructible
(D. Then know the one indestructible religion to be
Satpanth),
All the others will only add karma.

1. Avicara is from the Sanskrit avicara, meaning 'fixed,'
'steady' or 'immovable.'
2. Bhaki in Cutchi and baki in Gujarati are both the
Arabic باقي meaning 'the remaining.'

Kx 127.

sahudhara na māne teromañī¹:
gināñī nīra gagānu nīra gagānu nīra jāese sukare²:
jāre evā mähā pāpa pirigara thaine vāpase:
tāre adhāra varana³ thāese ekākārare:127

D 114 K 133.

tyāre saudara nī māne brahmañna:
gagānā nīra jāse suka:
jāre yevā mähā pāpa paragaṭa hoīne vāpase:
tyāre āthāḍe varana thāse yeka:114

▲ Sudra will not listen to a Brahmin,
The waters of the river Ganges will dry up;



When such great (mortal ?) sins appear and spread,
Then all the eighteen colours will become one.

1. This is probably a mistake for Brahmin.
2. The second line of Kx is confused.
3. Aḍhāra varana literally means 'the eighteen colours' (nine nāru and nine kāru, Bhayani). The expression is quite common in middle Gujarati literature, and means 'the whole of society.' The number eighteen is often used in Gujarati literature to suggest totality.

Kx 128.

tene pāpe gura nabhī māhāmadhanī meheraja uṭhase:
dharamasārethī¹ pāpa nahī utare lagārare:
ate vaṇasapatī nahī fare:
ane esatrī nahī parasave² bārare:128

D 115 K 134.

tene pāpe nabī mahamadanā mahīro jā uṭase:
dharasalātī pāpa na utare lagāra:
ānam vanāmsapatī to nahī fare:
ana astrī naī pravase bāla:115

Because of all these sins, the kindness of the Prophet



Muhammad will be aroused;
(But) Sins will not disappear from the house of religion,
No vegetation will blossom,
And women will not feed their children.

1. Dharmasārā literally means 'the house of religion.'
The Imam Shahi Satpanthis call their places of worship dharmasālā. The Ismaili Satpanthis refer to the homes for widows and travellers by this term, although homes for travellers are sometimes called musāfar khānas. The very Hinduized Satpanthis at Faizpur call their places of worship mandīr or 'temple.'
2. In Kx parasave is from the Gujarati pirasavavūm 'to serve.' In the D MS. pravase is probably from the Persian پرورش 'to nourish.'

Kx 129.

tāre kara māhe kāema paragana¹ padhārased:
jāre nīsāñīu sarave purīu pare niravāñare:
tāre mumañanā ghara ghara uchava magara varatāese:
dhunīā jāese juthe pirāñare:129

D 116 K 135.

tyāre kalamā kāyema padhārased:



jāre sarave nīśānī purī pade nīravāna:
tāre momanane ghera ghera magara varatāse:
ane dunīyāne trasa parase prāne:116

Then the Qaem will arrive openly in the Kali era,
When all the signs are fulfilled for certain,
Then at the home of every believer, joyful festivities
will prevail,
And the soul (of the rest) of the world will prove false
(D. And the rest of the world will shudder with fear).

1. For Qāem, see verse Kx 103, Note 1. Paragana should
be pragaṭa meaning 'openly.' Also see Intro. pp. 13-15.

Kx 130.

e nīśānī hasatanī dudha āpase:
ane dharīā thāese mīṭho nirivānare:
tāre pīparanā pāna te nāgaravelī¹ parase:
jai pachamāhe ugave bhānare²:130

D 117 K 136.

yene nīśānī joye: hasatanī dudha utarase saī:
ana dariyāva mīṭho thāse nīravāna:
tāre pīpamla fule nāgaravelī fara hoye:



jai pachamma ugave ravi bhana:117

These signs: that the she-elephant will give milk (D. These signs will be seen: the she-elephant will give milk), and the sea will become sweet, for certain, then instead of the leaves of pīpara, the leaves of nāgaravelī will blossom, and the sun will rise in the west.

1. Pīpara is a common tree in India, which has bitter leaves, while nāgaravelī is a vine, also common in India, whose leaves are chewed with betle-nut. They are called betle leaves.
2. All these are references to the reversal of the cosmic order heralding in the end of time.

Kx 131.

jāre nīsānīu sarave purīu paṛe:
tāre tu sāhāne āveo jāṇare:
pīra emāma sāhā sata vacana boleā:
bhāi e chelā che edhāṇare:131

D 118 K 137.

ye nīśānī purī padase:



bhāī tāre so nīśānī āvī jāna:
tām pīra īmāma śā sata vacanaṁ bolyā sahī:
bhāī ye chelu che nīdāma:118

When all the signs are fulfilled (D. These signs will be fulfilled),
Then know that the Shah is coming (D. Brother, then know that the hundred signs have come);
Pir Imam Shah has spoken the truth,
Brother, these are the last signs (D. Brother, this is the final conclusion).

Kx 132.

sāhānu mīra koṭavāra esamāila¹ asuārī āvase:
tene sāthe beānu lākha kotalu² hoesere:
te dhohāi³ sāhānī ferāvase:
te samarakadha⁴ vaṭe soire:132

D 119 a-d K 138.

to śāno mīra koī īsamāyela āsavārīye āvase:
tene sāte bānum lākha kotala hoye:
duvhāī śānī phīrāvese:
tāre satasu māravī ho⁵:119



The Shah's official, a nobleman called Ismail will come riding (D. The Shah's nobleman Ismail will come riding), With him, there will be ninety-two lakhs of horses, He will take around the royal herald of the Shah, That will be near Samarkand, truly.

1. It is not clear who this Ismail is; he is perhaps a person of local importance. Mir is from the Arabic مير 'noble.'
2. Kotala is from the Persian کوتلا meaning 'a led horse.' In Gujarati, it is usually used of the army.
3. The words dhohai, duvhai might be from the Arabic دعوى 'to call.'
4. The reference to Samarkand is strange.
5. The d line of the D version is not intelligible.

Kx 133.

jāre karajuga māhe evā pāpa varate bahu:
tāre sāmīa ghare sehenanu¹ merāvā.thāere:133

D 119 ef K 139.

jyāre karajuga āyo jāna: yevo pāpa varatāse bahu:
svāmī ghera saina mīrāvo thāye:119



When in the Kali era many such sins prevail (D. When many such sins prevail, know that the Kali era has come),
Then at the house of the Lord the army will gather together.

1. Sehenanu is below the line.

Kx 134.

karajuga māhe setadīpa¹ haranu raheānu ṭhāma:
te pīra hasana sāhā katheā² nirivāṇare:
te varachaa³ sahara māhe baethā sāhā tāhā:
rādyā raiata⁴ raiata na jānae koere:134

D 120 K 140.

karajugamā setradīpa harinā ṭhāma:
pīra hasam(na) śā kathāyā nīravāna:120

D 120 K 141.

te varajamga saharamā baitho che rāja saī:
rāja ramka na jāne koe:120

In the Kali era Svetadvipa(Iran ?) is the abode of Hari,
So Pīr Hasan Shah has foretold, for certain,
In the city of Varacha (D. Varajamga), the Shah sits,



Neither king, nor the people know about it.

1. In the Puranas, there is a section which states that Svetadvipa is the home of Zoroastrianism (Shastriji). But Zoroastrianism originated in Iran, hence the reference here could be to Iran. The Nizari Ismaili Imams are supposed to have resided in Iran from 1084 to 1843. There are other references to Setradipa in the ginan literature- e.g., in the arati: "eji setradipa me shah jahera beṭhā..." which means, "In the Setradipa the Shah sits openly..."
2. Both katheā and kathāyā are from medieval Gujarati.
3. There is no city in Iran or in India by this name. The Imam Shahi Satpanthis who await the coming of the Mahdi, give Varajamga as the name of the city where he will be born.
4. Raiata is from the Arabic راية

Kx 135.

sāhāne khadha dehī rekhā kārō¹:

sāhānu akhadha vāgo² pirimāna³ sārare:135

D 121 K 142.

√sāhāno ākhaḍam dehenō rākhyo ākāra:

√sāhāno ākhaḍam vāgo pai(ra)na sāra:121



The Shah's body is of a perfect shape,
The Shah has a perfect suit of clothes.

1. The first line of Kx is corrupt. Perhaps it should be corrected to: "sāhane akhamda dehī rakhio akara."
2. Vāgo is medieval Gujarati; it is now rarely used. It was commonly used in the Vaisnava sect of Gujarat to denote the clothes of the idol. In Cutchi and Sindhi, it is still used for a 'suit of clothes.'
3. Pairana in D is better than pirimāna in Kx.

Kx 136.

sāmīnī sehenano merāvo kare:

te deva japuadīpa māhe paravare¹ avī sacare:136

D 122 K 143.

tāre sena² senano merāvo kare:

tām deva jabudīpamā āvī samcare:122

Then the Lord's army meets (D. Then the different armies meet),

There the deva arrives into India.

1. Paravare seems superfluous here.



2. Perhaps it should read sana.

Kx 137.

tāre pahelī suārī¹ esamāila² kare:
te deva³ nava khadha māhe āvī sacare:137

D 123 K nil.

tām pahelī asavārī Isamāyela kare:
te deva nava khadamā āvī samcare:123

Then Ismail is the first to ride,
That deva arrives into the nine continents.

1. Both suari and asavari are from the Persian سوار
2. See above Kx 132.
3. "That deva" seems to refer to Ismail.

Kx 138.

te sāthe beānu lākha kotalu hoese¹:
te deva dhuāī sāhānī ferave nava khadha māhe jāi:138



D 123 K 144.

te sāte bāmnu lākha kotala hāye:

tām deva sahī fīrāve nava khaḍam majhāra:123

There will be ninety-two lakhs of horses with him,
That deva will take around the herald of the Shah in the
nine continents (D. The deva takes them around in the nine
continents truly).

1. I do not know why it should be ninety-two lakhs. In D
haye should be hoye. There are two numbers 123 in the D
MS. Cf.: In the Puranic lore the Kalki incarnation
wanders around the earth on his white horse.

Kx 139.

te devane sēcā mumana¹ mirase āe:

te juṭhāne dese ghāere:139

D 124 K 145.

tā deva sarave momana marase:

panam jhuteke sīra ghanakā ghāva²:124

The true believers will come and meet that deva (D. There
the deva will meet all the believers),



He will beat the liars (D. But the liar will be beaten on his head with a hammer).

1. For a definition of a true believer in Fatimid theory, see A.A.A. Fyzee, Compendium to Fatimid Law, Introduction, p. 39.
2. This is a completely Hindi-Urdu line.

Kx 140.

tāre pahelā esamāilla jāe cīna majhāra:
jai ubhā raheā pachamake dhuāra:140

D 125 K 146.

tāre Isamāyela jāse cīna majhāra:
jāī ubho ramse pāchamake dvāra:125

Then Ismail first goes into Cina (D. Then Ismail will go into Cina),

He went and stood at the western gate (D. He will go and stand at the western gate).



Kx 141.

tāre hāka mārīne deva esamāila bole tatakāra:
have tu kāhe sutore kārīgā gemāre:141

D 126 K 147.

tāre haka mārī deva bole tratakāra¹:
hāve tu kām² sutore kāmīgā gavāre³:126

Then calling out aloud, the deva Ismail says at once:
"Now, why do you sleep, you foolish Kaliga?

1. It should be tatakāra, not tratakāra.
2. Kam is colloquial. Properly in Gujarati, it should be kema meaning 'why.'
3. The correct word in Gujarati is gamāra 'foolish.' In Urdu gavāra گنوار means 'foolish.'

Kx 142.

have āvī abhaga¹ kāte tuja sīsa:
te boleo vīra kirodha karīne rīsa:142

D 127 K 148.

have āvo ābhaṅga kehu² je kayā jāsore:
bolyā vara kroda karīne rāye:127



"Now, the Indestructible will come and cut your head off."

(D. "Now come, the Indestructible says, where will you go?"

So spoke the hero, becoming very angry.

1. Abhaṁga literally means 'indestructible;' it is an epithet of the god Visnu.

2. This is the medieval verb form with the final 'ya' missing (see Kx 34, Note 2).

Kx 143.

te devanī sunī hāka ne khaṇa bhaṇeā:
tāre pahele koṭanā kugarā¹ dhareā:143

D 128 K 149.

tām devanī sunī hāka ne daīta bolyā bola:
tāre pahele to koṭanā kaṁgurā dhalyā:128

Hearing the shout of the deva, there was a tremor (D.

Hearing the shout of the deva, the demon said),

Then first of all, the spires of the fortress fell.

1. Kugara is from the Persian  'spire.'



Kx 144.

tāre sarava nagara māhe thāese halahalakāra:
esā deva kareo upa kāra¹:144

D 130 K 150.

tāre sarave nagaramā parī phukāra halahamlakāmra:
aisā deva na kare pele kāra:130

Then all over the city, there will be an uproar (D. Then
all over the city, there was a shout and an uproar);
The deva has never done such a thing before.

1. Upa-kāra means 'obligation,' which does not fit in the
context. The second line of the D MS. is taken for the
translation. An alternative translation perhaps could be:
"Thus the deva obliged(the people)."

Kx 145.

tāre esamāila pācho firī sāhā pāse jāe:
tāre daitane mana māhe kirodha na miāe:145

D 129 K 151.

tāre Isamāyela pāche phīrī śā pāse jāye:
tāre daitane manammā kroda nā māhe:129



Then Ismail, turning back, goes to the Shah,
The demon's anger can hardly be contained.

Kx 146.

tāre daita sarave jodhā miriā eka ṭhāe:
abha to māro dhusamaṇa¹ kaheo jāe:146

D 131 K 152.

tāre sarava daīta judhā malyā baiṭhā hoye:
bhāī tame māro dusamana kāhā jāye:131

Then all the demon warriors met in one place (D. Then all
the demon warriors met and sat):

"Now kill the enemy; where can he go?" (D. "Brother, kill
the enemy; where can he go?")

1. The word is from the Persian  'enemy.'

Kx 147.

tenī ati kirodha karī chuṭī kāpuṇī¹:
hu chu chāsaṭha kiroṇi jodhānu dhanī:147



D 132 K 153.

tene ātmā kroda karīne chuto kamāpāna:

hum chu chāchata kroda judhāno dhanī²:132

He became so angry, that he shivered with rage:

"I am the master of sixty-six krores of warriors."

1. The correct word is kampana; it is of medieval usage, and is not common in Gujarati now.
2. K has only sixty-six warriors, not sixty-six krores.

Kx 148.

te daitanu fuleo aga ne carase loi:

be sau satara (sitera ?)¹ jodhā virageā bāhe:148

D 133 K 154.

tām jāī daīta phulyā: agamma cadasu jāī²:

tenī bāhe sahesara judhā varagayā sahī:133

The body of the demon swelled and blood rushed forth,
Two hundred and seventeen warriors clung onto his arm (D.
A thousand warriors clung to his arm).

1. In the Kx MS. satara could be read sitera, in which case



it would be 'two hundred and seventy.' I do not know what the significance of this number is, if any.

2. The first line of the D MS. is confused.

Kx 149.

eka māsa ne dina soṛa bagatara¹ pehere utama sāra:
te sarave jodhā bādhe hathīāra²:149

D 134 K 155.

yeka māsa dīna³ sīle⁴ bakhatara perāe:
temā utamaṁ sāra daṭṭa bādhe hatīyāra:134

For one month and sixteen days, they put on the best armour (D. For a whole month, the war armour was being put on), There all the warriors prepare to fight (D. So the demon ties on the best of weapons).

1. Bagatara is from the Urdu  'an iron armour, a coat of mail.'

2. Hathīāra bāmdhavuṁ literally means 'to tie on weapons,' but idiomatically, it means 'to prepare to fight.'

3. Eka māsa dina literally means 'one month upto a day,' or 'to the last day.'

4. The word sīle in the D MS. probably comes from the



Arabic  'weapon.' In Urdu the word silah  means 'arms, weapons, implements of war, armour.'

Kx 150.

te sarave pehere selehe¹ bagatara sajuta²:
daṭa sapata³ karīne bīro⁴ dee:150

D 135 K 156.

tām sarave pehere sīle bakatare sājī²:
tām daṭa sambhā⁵ purī baiṭho duvāra:135

There all wear decorated armours,
The demon hurriedly makes a decision.

1. See above Kx 149, Note 4.

2. Sajuta and sājī could both mean 'decorated.'

3. The correct expression in Gujarati is not sapata karīne but zapata karīne or 'hurriedly.'

4. Bīdo literally is a 'piece of betel leaf' which is chewed in India. The idiom bīdu zapatavūm means 'to make a decision to do a particular task in front of everybody,' or 'to take up the gauntlet.' It is quite possible that the author has mixed up the two expressions zapata karavūm and bīdu zapatavūm.



5. Sāmbhā should correctly be sabhā meaning 'a gathering' in Gujarati.

Kx 151.

tume suno jodhā kārigo kahe nisakha¹:
tamo rana māhe jujhatā na ānaso sakha¹:151

D 136 K 157.

tame suno judhā kārigo kahe nisagam¹ tame:
ranama jhūmjotā ana saṁkhyā²:136

"Listen warriors," says Kaligo confidently,
"Do not have doubt while you are fighting in the battle field."

1. Nisakha and sakha are both from the Arabic شكك 'doubt.'
Nisagam in D might also be from the Arabic شکک 'doubt.'
2. This is an ambiguous line; taking saṁkhyā to be 'number,' a possible translation would be, "Fight in the battle field in countless numbers."



Kx 152.

to daita malakesara¹ kahe: hu to pāce padhave sāthe
laraṁ:
bījā avara jodhā to cita māhe nahī gaṇau:152

D 137 K 158.

tām daīta malakesara kahe: huṁ to pāca pādamsu laḍu:
bījā judhā avara cītamā na dharu:137

Then the demon Malakesara says, "I shall fight with the
five Pandavas,

I will not even consider the other warriors."

1. This and the names of the demons in the following verses
are probably fictitious.

Kx 153.

tabha daita gajakesara kaheo boleo¹ tatakāra:
hu to uṭa² kirorinu chu kāra:153

D 138 K 159.

taba dīī³ jagakesara bolyā tratakāra:
huṁ to āhuṭa² kroḍa bhutāvalī⁴ chu kāra⁵:138



Then the demon Jagakesara (D. Gajakesara) said at once:
"I am the death to three and a half krores of the enemy"
(D. "I am the death of three and a half krores of spirits").

1. Kaheo and boleo mean the same thing.
2. Both uṭa and āhuṭa are from the Sanskrit ardha caturtha, meaning 'three and a half.' The word is of the sixteenth century usage; it was used frequently by Akho Bhagat , and in the Jaina literature of the sixteenth century. See K. M. Munshi, The History of Gujarati Literature. A crore is 10, 000, 000.
3. Dii should be daīta.
4. A bhutāvali is a collection of bhutās or 'spirits.'
5. The Sanskrit kāra means 'death;' he probably means that he will kill three and half krores of the enemy.

Kx 154.

tabha daīta ranakesara boleo vāsa¹:
hu to beāṇu lākha to mārau pasāu²:154

D 139 K 160.

taba daīta narakesara bolyā vāta:
hu to bāmīnuka³ māru pacāsa⁴:139



Then the demon Ranakesara (D. Narakesara) said something:
"I shall kill ninety-two lakhs of them." (D. "I shall
kill about ninety-two spirits.")

1. Vāsa here is probably an error for vāta.
2. Pasau does not make sense; it could be fasau, which means 'to deceive,' or piśāca (see Note 4 below).
3. The 'ka' suffix is used in Gujarati in order to make a number approximate; therefore bānuka means 'about ninety-two,' -e.g., ketalā 'how many,' ketalāka 'some, few.'
4. Pacāsa means 'fifty,' which would make no sense just after he has said that he would kill ninety-two. K version has pasaca, which could be from piśāca 'spirit.'

Kx 155.

tabha daita ragatasehera boleā bharavāi¹:
hu to vāsiga² nāganu dāra mārāu uthāe:155

D 140 K 161.

taba daita tarakesara bole bhadavīra:
hum to vāsukanā dala māru uthāye:140

Then the demon Ragatasehera (D. Tarakesara), the brave one,
said:



"I shall kill the army of the snake Vasuki."

1. Bharavāi means a coward, the author probably means bharavāu 'brave.'

2. See above Kx 109, Note 1.

Kx 156.

tabha daita kārīgo boleō bīṇa¹:
hu to abhaga sarīkhā māru koṛa koṛa:156

D 141 K 162.

taba daī(ta) kālīgo bolyā bola:
hum to ābhaṅga sarakā māru kroḍa kroḍa:141

Then the demon Kaligo said these words:

"I shall kill krores like the Indestructible one."

1. Bīṇa is probably a mistake for veṇa 'words.'

2.

Kx 157.

tabha kamarā kuara boleō chabhā¹ māhe jāi:
bhāi āpane rāḍya khatravata² pārajo³ sahī:157



D.142 K 163.

tāre kaṁmarā kuṁvara bolyā daṭṭa sāmo jāi:
apana raja khetravata palava sahi:142

Then Prince Kamala went to the assembly and spoke (D. Then Prince Kamala went in front of the demon and spoke),
"Brother, we must follow the customs of kingship, according to the rules of the Kstriyas."

1. Chabhā is sabhā 'a meeting, assembly' in Gujarati.
2. The Kstriya is by tradition the ruling as well as the warrior caste in Hinduism.
3. With āpane 'we,' the verb should be tārie or pāravā as in the D MS.

Kx 158.

kāhī jodhā hoe to chapeā nahī rahe:
pana ghanakekā ghāu parase te erana sahe:158

D 143 K 164.

pana judhā haso to chapanāra nahī:
pana ghanakā ghāva to āherana sahe:143

*If there are true warriors, they cannot remain hidden



(D. But if you are true warriors, you cannot remain hidden),
But only an anvil endures the beatings of a hammer that
will fall.

Kx 159.

pana ghanakekā ghāu pāke bhupāra¹:
pana bāpa tamane likhio hoese te thāese karama
nirāra²:159

D 144 K 165.

pana ghanakā ghāva to pakava paḍyā:
pana tamāre lakhyā hase te thāse karama nīlāṭa²:144

"But the wounds of the hammer ripen, (O) King,
But Father, whatever karma is written on your forehead,
will determine what will happen.

1. The meaning of the first line is not quite clear.
2. Nīlāṭa, and possibly nirara are Prakrit, as well as old Gujarati forms. In modern Gujarati, lalāṭa means 'forehead.' In India, as well as in Persia, fate is supposed to be written on the forehead; so also in Turkish, in which the expression is alinyazısı.



Kx 160.

bāpa tamane sarava bhogaveā so kamaṛā kuara kahe:
pana tāre khatarī hoe to chapeā nahī rahe:160

D 145 K 166.

to bāpa tame saravo bhāgī āvaso: kamaṛā kuvāra kahe:
pana tame khatrī haso chapānāra nahī:145

"Father, you have endured all," so Prince Kamala says,
(D. "So Father, all of you will come running back," so
says Prince Kamala),
"But a (true) K³striya cannot remain hidden."

Kx 161.

to daita cacala turīā¹ palānī jēna²:
tāre tene sārā bāraha mananī kamāna³:161

D 146 K 167.

tāre daita camcala turī palānyo jāna:
tāre yene sādā bārā mananī kamāna hāta:146

Then the demon mounted a swift riding horse,
In his hands he had a bow weighting twelve and a half
maunds.



1. Turi or turaṃga is old Gujarati for 'horse;' the word was first used by Premanand (1636-1734).
2. This is a mistake for jāna.
3. A mana or a maund is equal to forty sera or approximately eighty-two pounds. Kamāna is from the Persian کمان 'bow.'

Kx 162.

tene sārā bāvīsa seranu taragasī tīra¹:
jethī pāre vajaranī bhīta:162

D 147 K 168.

teno sādā bāvīsa serano tarakasano tīra:
tethī vajaranī pāde bhīta:147

He has an arrow from the quiver weighing forty-five pounds,
With which (D. With it) he fells iron walls.

1. Taragasa is from the Persian تارگشا 'quiver,' and tīra from the Persian تیر 'arrow.'

Kx 163.

ta paje churī kaṭārī madhagara¹ taravāra:



tethī daita cha māse lagethī bādhe hathīāra:163

D 148 K 169.

tāmhā pāce² churī kaṭārī mugadara talavāra:

tām daita cha māsa lagī bādhe hatiyāra:148

There, in the palm of his hand, (he has) a knife, a blunt weapon, a fencing stick, and a sword (D. There he has all the five (weapons); a knife, a blunt weapon, a fencing stick, and a sword),
There for six months the demon makes preparations for war.

1. This should be magadara, which is a 'thick wooden club' swung in the hands as an athletic exercise.
2. If pāce is 'five,' then he enumerates only four weapons; the Kx one is probably the correct reading.

Kx 164.

te ghorā pākhara¹ gālī bādhi:

jene daita thāe asuāra tatakhānā:164

D 149 K 170.

tām ghode pākhara ghālyo bādo² jana:

daita thāse asavāra tatakhana:149



There, having put the harness on the horse and tied it,
The demon rides on it at once (D. The demon will ride at
once).

1. Pakhara is 'a horse's saddle' in Gujarati. Hemacandra
(d. 1173) used this word in the twelfth century.
2. This should read bādhya (see Kx 34, Note 2).

Kx 165.

daṭa kārigo gharathī cāleo jāre thāe suāra:
tāre sāmī roi uthai eka viridha¹ nāra:165

D 150 K 171.

tā daṭa kārigo gharathī cālyo jāi thayo asavara:
tāre sāmō roī utī yeka vīdhavā¹ nāra:150

As the demon Kaligo, having mounted, was leaving the house,
Then a weeping old woman (D. widow) appeared in front of
him.

1. To meet an old woman or a widow, especially when
setting out on an important work, is a bad omen in India.
Omens apply to demons, gods, as well as to human beings.



Kx 166.

daitane¹ varī suke kāsate kāgarā kare:
tene tāre nakatrī² sāmī eka mīre:166

D 151 K 172.

te daītāne suke kāsate kāga karakare:
tene nāgaṃ yeka sāmu mīre:151

The demon also encounters crows, sitting on dry wood,
cawing,
Then he encounters a woman, who had here nose cut off (D.
He also encounters a serpent).

1. Daitane literally means 'to the demon;' it is dative in
old Gujarati.

2. Nakatri is a condensed form for nāka katri or 'one
whose nose has been cut off.' The modern word in Cutchi is
nakati. In Indian Islam, women who committed adultery were
punished by having their nose cut off. Idiomatically, one
who has no nose is one who is shameless.

Kx 167.

evā bohota sakana māna¹ daitane thāe:
kirodha karīne mana boleō rāe:167



D 152 K 173.

tām yevā māna sukhana thayā:

pana krodha karīne bole rāye:152

The demon meets many such omens (D. He met many such omens),
Becoming angry, the king (demon) speaks:

1. Māna sukana is a compound word meaning 'an omen;' the
word sukana by itself also means 'an omen.'

Kx 168.

e re bhāi mārā sehananu nahī koi ata na pāra:

tame thāo vahelā suāra:168

D 153 K 174.

to bhāi mārā saīnāno nahī pāra:

have maja¹ āgara abhaga kāhā jāye:153

*O brother, there is no limit to my army,
So all of you, ride quickly (D. Now where can the
Indestructible go from my presence?).

1. Usually muja is used instead of maja, but both are used
in old Gujarati, and in poetry in general. The current



Gujarati is māre.

Kx 169.

māre sāthe che jodhā bahuata¹ --na² barīā:
te abhaṁganu sehena māru darāma(jha?)rīā³:169

D 154 K 175.

to bhāī māre sāthe judhā che mātā balivānta:
te ābhaṁganā dala māre darāmala:154

"I have with me very powerful warriors,
I will crush the army of the Indestructible one completely
(D. They will crush the army of the Indestructible one)."

1. This word is the Urdu bahota, with an 'a' added to make it bahuata.
2. A letter here is not legible.
3. There is no word like daramaria, nor darajharia in Gujarati.

Kx 170.

te to gīrabha karīne daita kārigo nīsareo:



te to utarane dharavāje jāi sacareo:170

D 155 K 176.

to mähā garava karī daīta nīsaryā:

te utra dīsā daravājā daīta sanacaryo:155

With great pride the demon Kaligo departed,
He went towards the northern gate.

Kx 171.

utara dise ekavīsa dharavājā utama sāra:

te gāu gāu¹ pore che visatāra:171

D 156 K 177.

te utra dīsā yekavīsa daravāje utama sāra:

te gāu gāu porā che vīstāra:156

In the northern direction, there are twenty-one of the
best gates,

Each entrance is two miles wide.

1. A gāu is the same as two miles; another word for a gāu
is kos, which is also two miles.



Kx 172.

te daitanā sehanano pāra na levāe:

daṛa ekavīse dharavāḍye sapateo¹ cāleo jāe:172

D 157 K 178.

te daītano sainano pāra na levāye:

te daṛa yekaīsa daravāje sabhete¹ cālu² jāye:157

One cannot take count of the army of the demon,
The army goes hurriedly through the twenty-one gates.

1. The word sapata means 'quickly.' The word sabhete
does not exist.

2. See Kx 34, Note 2.

Kx 173.

te cosāṭha pohora¹ ekavīse dharavāḍye daṛa nīsareo
jāe:

pachama dise pīānā² kare:173

D 157 K 179.

tām sāṭa pohara lagī yekavīsa daravāje daṛa nīsaryā:
jāī pachama desa payāno karyo:158

There for a period of one hundred and ninety-two hours (D.



for a period of twenty-one hours) the army passes through
the twenty-one gates,
It proceeds to go in the western direction (D. It proceeded
to go in the western country).

1. A pohora is a period of three hours.
2. The word prayāna in Gujarati means 'to go forth, depart.'

Kx 174.

daṭa kamaṛā kuarane rāḍya besāri gaeēā:
te surajā rānī kamaṛā kuara sirī gura narane¹
vīnave:174

D 159 K 180.

te daṭa kamaṛā kuvara rāja baisāḍī gayā:
tām surajā rānī kamma(lā) kuvara: sīgra² vānī vāye:159

The demon put Prince Kamala on the throne, and departed,
Then Queen Suraja and Prince Kamala beseech the guru and the
Nara (D. There Queen Suraja and Prince Kamala speak
instantaneously).

1. Nara is an epithet of the Imam (see Kx 54, Note 3).
2. Sīgra is from the Sanskrit sighra 'quick.'



Kx 175.

te mukhī¹ sarava lokanā hātha samaraṇī² leine jakara³
karāe:

have sāmī tame amane dhīdhāra dīāneku gura pitā āvo:175

D 160 K 181.

tām mukhī sarave hāte sumaraṇī loka laīne jīkara kare:
have svāmī āmane dīdāra deneku gora pītājī āvo:160

The mukhi makes all the people take rosaries in their hands and make dhikr (D. There the mukhi and all the people take rosaries in their hands and make dhikr),

"Now Lord, come and make your appearance, guru father."

1. A mukhi is an administrative head of a Satpanthi group; (see Kx 118, Note 1).

2. A samarāṇī is a 'rosary' or in Arabic a tasbih.

3. Jakara is from the Arabic جَكَارَ . Earlier the author has used jāpa for remembering and repeating (see Kx 54, Note 3); he uses words from both Islam and Hinduism.

Kx 176.

te devanī esī venatī savāeta kare sarave:
devane mana veghe¹ pīra samasa āvīne pirighaṭa theā



che deva:176

D 161 K 182.

tām devane aisī vīnatī safāyeta karī:

tām pīra samasa āvyo² pragata thayā² che deva:161

They implored the deva in such a way,
So at once Pir Shams came, and made his appearance.

1. The meaning of the phrase devane mana veghe is not quite clear. It probably means that what the people prayed for reached the mind of the deva telepathically.
2. The tenses are inconsistent here. Āvyo is present, thayā is past.

Kx 177.

te deva gura pachamane dharavāje ubhā che āe:

te surajā rānī sarava devanā mana hirakhaja thāe:177

D 162 K 183.

tām gora pachame daravāje ubhā che āye¹:

te surajā rānī kamañrā kuvāra sarve davanā manamā

haraka na māye:162



The guru deva came, and stood at the western gate,
So Queen Suraja and all the devas felt great joy (D. So
Queen Suraja and Prince Kamala and all the devas could not
restrain their joy).

1. Āye is middle Gujarati; in modern Gujarati, it is āvī.

Kx 178.

devane karī paraṇāma sarave ubhā che kara joṛī:
tāre kamaṛā kuara boleā bola:178

D 163 K 179.

tām devane te deva¹ kare paraṇāma:
sarave bhagata ubhā ra² che kara jaḍa³:
tāre kamaṛā kuvāra bolyā bola:163

Having greeted the deva, all stand with folded hands (D.
There those devas greet the deva; all the devotees stand
with folded hands),
Then Prince Kamala spoke.

1. In D, all the devotees are called devas too, but not in
the Kx version.

2. Here ra is superfluous, or it should be rahyā.



3. This is an error for kara joda.

Kx 179.

sunō sāmī pitā venatī ama tañī:

sāmī amane mähādina¹ najare nahī dekhāraso dhanī:179

D 164 K 185.

sunō svāmī gora pītā vīnau:

have svāmī tame mähādīna najare na dekhādaso dhanī:179

*Listen, Lord, father, to our supplications (D. Listen,
Lord, guru father, I pray),
Now Lord, do not let us see the great day with our own eyes.

1. Mahadina is a Satpanthi technical term for 'the day of
judgement' (see Kx 37, Note 2).

Kx 180.

sāmī nakuchu gata¹ tamāri āe:

ame gunāhāgāra² jīva lāgu tamāre pāhe:180



D 165 K 186.

svāmī nakucha gata tamārī āme gunhegāra:
jīva tamārā lāga che pāye:165

"Lord, your community is worthless,
We sinful souls touch your feet.

1. See above Kx 74, Note 3.

2. See above Kx 79, Note 1.

Kx 181.

sāmī ame unīhārī tame bhakasanahāra:
sāmī ame gunāhāgāranu kāhī ata na pāra:181

D 166a. b. K 187.

svāmī āme unīyācārī: tame bakhśanahāra:
svāmī āme gunegāra atām na pāra:166

"Lord, we are imperfect in our actions; you are the forgiver;
Lord, we are infinitely sinful."



Kx 182.

ॐ

alpatidar.com t̄are pīra samasa sarave bhagatasu kaheo:

kamaṛā kuara tama sira bharāṇa bharāse¹ sahī:182

D 166c. d. K 188.

t̄are pīra samaste sarave vāta bhagatasu kaī:

anaṁ kamaṛā kuvara tama sīra bharana bhārāse sahī:166

Then Pir Shams told all the devotees,

"Prince Kamala, the responsibility will be put upon your head.

1. See above Kx 57, Note 1.

Kx 183.

have tume sarave rikīsara¹ cīna chorīne nīsaro:

tame japuadīpa māhe jāi sacaro:183

D 167 K 189.

have tame sarave rukesara cīna chodī nīsaro:

tame jabudīpamā jāi samcaro:167

"Now all you sages, leave Cina, and depart,
Go to India.



1. Rikisara is from the Sanskrit rsisvara meaning 'sage.'
The Satpanthis are often referred to thus in the ginan
literature.

Kx 184.

te tame sarave deva rikisara nārāṇanā¹ sehena māhe
mirajo jāe:
have cīna mähā cīna dubāve sähā:184

D 168 K 190.

tame sarave rukhesara nārāyenanā senamā jāi maro:
have cīna mähā cīna dubāvīsu:168

"All you divine sages, go and join the army of Narayana,
Now the Shah will sink Cina Maha Cina." (D. "Now we will
sink Cina Maha Cina.").

1. Nārāyana is an epithet for Visnu.

Kx 185.

te eso kahī pīra samasa gura calī jāe:
tāre sarave deva rikisara jāi lāge gurane pāhe:185



D 169 K 191.

to aisu pīra samasa gora kahī cālyā jāye:

tāre sarave deva rukesara devane jāī lāgayā pāye:169

Having said this, the guru Pir Shams turned to depart,
There all the deva sages went and touched the feet of the
guru (D. the feet of the deva).

Kx 186.

te surajā rānī venatī kare asu mata¹ ghanī:

have sāmī atakāre ma vīsārajo soi dhanī:186

D 170 K 192.

to surajā rānī yesī vīnatī karī ghanī:

have atamkāra na vīsara jo dhanī:170

So Queen Suraja implored him (D. in this way),
"Now Lord, do not forget us at the time when the end draws
near."

1. Asu mata is not clear.



Kx 187.

tāre sarave deva rikīsara cīna choṛī nīsareā:
te japuadīpa māhe jāi sacareā:187

D 171 K 193.

tāre sarave rukesarā cīna choḍī nīsaryā:
jabudīpamā āvī saṁcarya:171

Then all the deva sages left Cina and proceeded,
They arrived in India.

Kx 188.

tāre sāhānu esamāila¹ sāhā pāse jāi ubho raheo:
have deva sāhāse karase vāta:188

D 172 K 194, 195.

tāre īsamāyela sāhā pāse jāi ubhā rahyā:
sāhāsu kare che vāta: have mīlāvo sena srī
pratīpāla:172

Then the Shah's Ismail went and stood near the Shah,
Now the deva is going to talk to the Shah (D. He talks to
the Shah; now let us meet the army, Lord Protector).



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1. See above Kx 132, Note 1.

Kx 189.

tāre sāhājī daita māravā kare vīcāra:

tāre bahu sehena mire tatakāra:189

D 173 K 196.

tāre sāvajī¹ daīta māravānā karya vīcāra:

tyāre bahu sena mīlyā khīna² yekamā tatakāra:173

Then the Shah thinks of killing the demon,

Then all at once a large army gathers together (D. Then a large army gathered in a moment).

1. Sāvajī must be an error for Shahajī.

2. Khina is probably from the Sanskrit ksāṇa 'moment;' in Gujarati, khīṇa means 'a valley.'

Kx 190.

tāre sāhānu dhala dhala¹ ghoṛo palāṇeo tatakhaṇo:

sāhāne ghoṛāne ratana jaṛatara sovaraṇanī jāreā²:190

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D 174 K 197.

tāre sāvajī dūrā dūrā ghōḍe palāne tatakhana:
ghōḍo sāhāno ratāṁna jadīta srovana jadyā:174

Then the Shah at once rode the horse Dula Dula;
The Shah's horse was decorated with gold, in which jewels
were studded.

1. Dula Dula >>> is the name of the mule of Ali, the
cousin and the son-in-law of the Prophet Muhammad, the
first Shii Imam. The Satpanthi Ismailis consider him to be
the tenth incarnation of Visnu (see Intro. p. 44). The
Satpanthi texts present Dula Dula as a horse rather than
a mule.

2. Extravagant descriptions of the decoration of horses is
usual in Gujarati literature. Cf. the poet Sāmara, who
says: "jadīta palāna hīre jadyām" or "The harness is
studded with jewels." Such descriptions of decorations of
horses are common in western folk literature also.

Kx 191.

sāhāne ghōḍāne lagāma paṭo sovaraṇano ghareo:
bahue hīre ratana jareo:191



D 175 K 198.

sāhānā ghoḍāne lagāma jaḍī saravana tanī:
ghoḍāne bahuta hīrā māṇika jadyā:175

The belt of the reins of the Shah's horse was made of gold,
It was studded with many jewels and rubies (D. The horse
was studded with many jewels and rubies).

Kx 192.

ghoṛāne koṭe hīrā ratananī māṛa:
te ghoṛāne motīa piroeā vāro vāra:192

D 176 K 199.

te ghoḍānā gale hīrā ratanaṁnī māla:
te ghoḍāne mānaka motī purāyā bāro bāla:176

The horse had a chain of diamonds and rubies at his throat,
Every hair of the horse is strung with pearls (D. and rubies).

Kx 193.

tene sovarana seṭara bādheā fodhaṇā¹:
gura kahe anata sovanā ketā² vaṇaveā³:193



D 177 K 200.

tene setra sonānā baṁdyā phudana:

tām gore kahū⁴ ānaṁta sovarana ketāka² kahu:177

Fringes of white gold were tied to him,

The guru says (D. said) that there was so much gold, how
could one describe it all?

1. Fodhana or phudana is a kind of decorative fringe. Setra sona is 'white gold,' which is rare in India.
2. The modern Gujarati word is keṭalāka.
3. The Gujarati word meaning 'to describe' is varṇavum;
in vaṇaveā, the 'r' is dropped.
4. The verb should be kahyū (see above Kx 34, Note 2).

Kx 194.

sāhānu dhala dhala¹ saṇaghāreo tara²:

jevā sahasa kaṛāsu ugeo sura:194

D 178 K 201.

tāre sānā ghoda daṛa daṛa sīnagāryā:

tāre sahasrī kaṛā ugyā suraja:178

The Shah's Dula Dula was decorated,



Just as if the sun had arisen in its thousand splendours.

1. See above Kx 190, Note 1.
2. Tara seems to have no meaning here.

Kx 195.

hasī karī sāhā māro boleā bola:

sāhāne ratana jaratara perase sajoga¹:195

D 179 K 202.

hasī karī s̃ā māro bole bora²:

s̃āne ratanaṁ jadāta peyera(na): jugate joye:179

Laughing, my Shah spoke the word,

The Shah will wear a jewel-studded _____ (D. The Shah wears a jewel-studded suit).

1. Sajoga could be the same as sāmyoga, which means 'together, mixture' in Gujarati; however it makes no sense here. K has sāmjoga.
2. Bora is an error for bola.



Kx 196.

tene paganī mojarī sovana jharakatī:
sāhāne peherana ajāra¹ bahu ragī bhāta:196

D 180 K 203.

tenā paganī mocadī saravana jhalake āpāra:
sāhā pehere ījāra bahu raṅgī bhāta:180

His slippers glittered with gold (D. without limit),
The Shah wore trousers of multi-coloured design.

1. Ajara meaning 'trousers' comes from the Arabic ,اِجَار'

Kx 197.

keḍanu paṭako bādheo jadhu¹ rāe:
tāre gura kahe bahu mula keṇe kaheo na jāe:197

D 181 K 204.

keḍano paṭako bādheo jadu rāye:
tāre gore kahū bahu āmolakha kahyā na jāye:181

The Yadva king has tied (D. ties) on a cummerbund;
The guru says (D. said) that it was so priceless, one could
not speak of it to others.



1. Yadvā is the tribe of the Hindu god Kṛṣṇa, the eighth incarnation of Viṣṇu; Yadvā king usually refers to Kṛṣṇa.

Kx 198.

sāhā mukhe tabhola¹ khāe:
jabharāila pānanu bīro dee:
sāhāne māthe jharake hīrā ratananī māra:198

D 182, 183 K 205.

sāhā mukha tabora pāna jo khāye:
jabarāyera pānana vīdo deye:
sāhāne kaṁṭe jhalake hīrā taṁnanī² māla:183

The Shah chews a betel nut leaf in his mouth;
Gabriel gives him the folded betel nut leaf;
On the Shah glitters a chain of diamonds and rubies (D. At
the Shah's throat glitters a chain of diamonds and taṁna).

1. Tabhola and pana mean 'betel leaf.'
2. Taṁna is a kind of jewel.



Kx 199.

sāhāne sire amulaka māthe jharake āe:
sāmīne najare sāmū na jovāe¹:199

D 184 K 206.

śāhāno sedo² māthe mānīka motī jharake yema:
śāhānā sāmū jovā na jāye:184

On the Shah's head priceless ---- glitter (D. On the Shah's
sehra rubies and pearls glitter),
One cannot look at the Shah directly.

1. The Satpanthi Ismailis have a theory that one cannot look the Imam into the eyes because of the divine light in them.
2. Sedo is correctly sehra in Urdu. It is a kind of headcovering worn by men, with a veil often covering the face. Nowadays only bridegrooms wear them. It is essentially a Muslim apparel, but in the north of India, Hindu bridegrooms wear them too.

Kx 200.

sāhāne churī kaṭārī bādhe hathīāra:
sāhā khanaka tridhāro¹ lese hātha:200



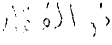
D 185 K 207.

sāhāne churī kaṭārī bādhe hatīyāra:

sāhāne khadaka trīdhāro lese hāta:185

The Shah ties on weapons, his knife and dagger,

The Shah will take the three-edged sword in his hand.

1. In Hindu mythology, the sword is supposed to be the special weapon of the last Kalki incarnation. The two-edged sword  of Imam Ali is famous. There is a saying, "There is no youth but Ali, there is no sword but Dhū al-Fiqār." Here, in our text, the sword is three-edged.

Kx 201.

jāre dhala dhala ghoṛe sāhā māro thāese asuāra:

tāre devene trana bhavane¹ māhe paṛae pukāra:201

D 186 K 208.

gyāre śā māro duṛa duṛa ghode thayo asavāra:

tāre trana bhavanamā padī phukāra:186

When my Shah will mount (D. mounted) the horse Dula Dula,

Then a shout arises in all the three worlds (D. arose).



1. Bhavane is a plural form in Hindi-Urdu, but it is also used in Cutchi.

Kx 202.

hasī karī sāhā māro bole vikhīāta¹:
sāhāno āveo cābako² bahu ragī bhāta:202

D 187 K 209.

tāmhā hasī karī bolyā sata:
sāhāne hāte cābuka bahu ragī bhāta:187

laughingly the Shah spoke --- (D. There laughingly, the Shah spoke the truth),
The Shah's whip of many coloured design lashes out (D. The Shah has a whip of colourful design in his hands).

1. The meaning of vikhīāta is not clear. In Gujarati vikhyāt means 'famous, celebrated,' but this meaning does not seem appropriate here.

2. Cābako is from the Persian دوبله 'a whip.'



Kx 203.

tāre sāhāne pāse cosat̥ha lākha joganīu āvaiu¹ tene
vāra:

hātha vadyāve mukhe bole jaejaekāra:203

D 188 K 210.

tām śāhā pāse cavaṣaṭa lākha joganī āve tene vāra:
hāte dabaru² vajāde bole jaijaikāra:188

Then sixty-four lakhs of ascetic women came (D. come) to
the Shah at that moment,
With their hands they play (musical instruments), and they
utter shouts of victory (D. In their hands they play the
dabaru, and they utter shouts of victory).

1. Joganīu āvaiu is Cutchi; in Gujarati it would be
joganī āvī, as it is in the D MS.

2. Dabaru is a musical instrument of the god Shiva.

Kx 204.

je āgo gura emāma sāhā¹ anata kirorīe deva udhareā:
te āvī sāhā pāse sacareā:204



D 189 K 211.

jo āda gora īmāma sā ānatam kroḍī jīva udhare:
te sā pāse āvī saṁcaryā:189

The former guru Imam Shah, who was uplifted (D. who uplifts)
with countless krores of souls,
He arrives near to the Shah.

1. K 211 does not have Imam Shah, but his father, Pir Hasan Shah instead. In Kx 88 above, Pir Hasan Shah is said to be the guru who uplifts countless krores of souls. In other Satpanthi literature also, Pir Hasan Shah is considered to be the uplifter of countless krores of souls. The question arises whether this is Imam Shah writing about himself or whether this is a later interpolation. Imam Shah is here accepting the position of a guru or Pir, there is no claim to be the Imam.

Kx 205.

je deva jakha navāṇu koṛa¹ jakha sara rahea:
te paṇa āveā sāhāke pāsa:205

D 190 K 212.

deva jakha nahayāne kroḍī rukhesara:



te pana āvase sāhāke pāsa:190

Those ninety-nine krores of Yakṣa devas, who remained obedient,

They too came to the Shah.

1. For Yakṣas, see Intro. p. 17, Note 80.

Kx 206.

deva chapana koṛī megha¹ vasataṇā²:

te paṇa āve sāhāke pāsa:206

D 191 K 213.

deva chapana kroḍī meghā tarata³:

te paṇam āvese sāhake sāta:191

The fifty-six krores of meghas ---,

They too come to the Shah (D. They too will come with the Shah).

1. See Intro. p. 17, Note 80.

2. Vasataṇā is not clear.

3. Tarata means 'at once' in Gujarati, but this meaning makes no sense here.



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Kx 207.

je batrīsa kirorī kīnara deva¹:
te paṇa āve sāhāke pāsa sireva:207

D 192 K 214.

tām batīsa kroḍī kīnamra deva:
te paṇa) āvase svāmīke seva:192

Those thirty-two krores of Kinara devas,
They too came (D. will come) into the service of the Shah.

1. See Intro. p. 17, Note 80. The implication is that all
the liberated souls of all cosmological time come and
join the Shah's army.

...

...

Kx 208.

tretrīsa karorī munīvara bhaeā:
te paṇa sāhāne sāthe thaeā:208

D 193 K 214.

taitrīsa kroḍī deva munīvara bhāī:
te pana āvyā sāhāke sāta:193

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There were thirty-three krores of saints,
They too came to the Shah.

Kx 209.

te māhe krorī pācesu pahelāja¹:
te pana āve sāhāne pāsa:209

D 194 K 216.

krodī pācasu pahelāda:
te pana āvase sāhāke sāta:194

Among them is Prahlada, with five krores,
He too comes (D. will come) to the Shah.

1. See Kx 17, Note 4. Also Intro. pp. 21-23.

Kx 210.

je sāta kirorī te harīcadhra¹ rāe:
te pana āve sāhāke pāsa:210

D 195 K 217.

krodī sātasu harīcamda rāye:



te pana avase s̄ahāke p̄asa:195

The king Hariscandra, with seven krores,
He too comes (D. will come) to the Shah.

1. See above Kx 20, also Intro. pp. 25-28.

Kx 211.

bhagata jujos̄ara¹ m̄ahā sujāna:
te devane nava kiror̄isu mirase āna:211

D 196 K 218.

bhaga(ta) jejust̄ara m̄ahā sujāna:
te pana avase nava kroḍ̄isu karase mer̄āna:196

The extremely wise devotee, Yudhisthira,
He will come and meet the deva with nine krores.

1. See Kx 23, Note 1; also Intro. pp. 28-33, Note 97.

Kx 212.

bāre kiror̄ise p̄ira sadharadhīna s̄athe chuṭā je¹:



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te pana sāhānī karese sirevā:212

D 197 K 219.

bārā krodīsu pīrā sudaradīna sāta:

ta pana kare sāhī seva:197

The twelve krores of souls, who were liberated with Pir Sadr al Din. (D. The twelve krores with Pir Sadr al Din), They will also serve (D. they serve) the Shah.

1. The Hindu idea that the soul needs to be liberated is accepted by the Satpanthis. The idea that the soul needs to be liberated was present in the Rasa'il Ikhvan al-Safa, which is reputedly an early semi-Sufi, semi-Ismaili treatise; but W. Ivanow in his A Creed of the Fatimids has nothing to say on this point. See also Intro. pp. 44-46. Pir Sadr al Din was an important Satpanthi Pir, (see Intro. pp. 9-11, Note 36).

Kx 213.

to sahaḍeva nikara arajuna rāe:

te bhīmasehenanu¹ dara kaheo na jāe:213

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D 198 K 220.

sahadeva nakumla ārajuna rāye:
bhīmasaṁnana dala kahyā na jāye:198

Then Sahadeva, Nakura and King Arajuna,
And Bhimasena's army cannot be adequately described.

1. Bhimasena, Arajuna, Sahadeva and Nakula are the younger
brothers of Yudhisthira, usually called the Pandava
brothers. They are the heroes of the Indian epic
Mahabharata.

Kx 214.

je jodhāne hāthe gadhā mähā baṛlā vīra:
te cālīsa lakhasu caṛase sudhīra:214

D 199 K 220.

judhāne hāte gadā moṭi balīvaṁta:
te cālīsa lākha sena caḍe sadhira:199

The very brave warriors, who have maces in their hands,
He will attack steadily with forty lakhs of them.

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Kx 215.

te arajanane darānu ata na pāra:

te arajāna sāthe chatrīsa lākha dhanakādhārī thāe

asuāra:215

D 200 K 224.

ārajumno darā ānānta¹ pāra:

te sāthe chatrīsa lākha dhanuradhārī āsavāra:200

There is no limit to the army of Arjuna,
Thirty-six thousand bowmen ride with Arajuna.

1. The D MS. has left out na.

Kx 216.

sahadevanu darā mähā barivata vīra:

te sahadeva sāthe caudha lākha cakarādhārī carāse

sadhīra:216

D 201 K 223.

te śāhādevano darā mähā balīvaṁta vīra:

caudā lākha cakradhari caḍe sadhīra:201

There are very brave heroes in the army of Sahadeva,



Fourteen lakhs of discus bearers will march steadily with
Sahadeva.

Kx 217.

nikarane darānu ata na pāra:

te patrīsa lākha nejādhārī thāese asuāra:217

D 202 K 222.

te nakuraṇā darā anatām¹ pāra:

pāca lākha nejādhārī āve āsavāra:202

The army of Nakura is limitless,
So thirty-five lakhs of spear-bearers will come riding (D.
Five lakhs of spear-bearers come riding).

1. D has left out na after anatam ; it seems the scribe
writes either ata na para or anatam para.

Kx 218.

te deva sarave pādḥavanu darā miṛae ekathā:

tehenā ghorā amulakha keṇe kaheā na jāe¹:218



D 203 K 225.

te deva sarave padaṁvanā dara male akhadam²:

tenā āmulakha ghodā kahyā na jāye¹:203

The army of all the Pandava devas meets together (D. complete),

Their horses are so valuable, they cannot be described.

1. Kaheā na jāe, kahyā na jāye is an old Gujarati construction.

2. K has eka thāma 'in one place.'

Kx 219.

te māhe haraṇo: hāsalo: ārabhī¹ jāta:

tejī turakī² ne tukhāra³:219

Among them are the Harano, Hasalo and Arabhi types of horses,

(Also) the horses Turaki and Tukhari.

1. This is probably a type of horse from Arabia.

2. This may be a name of some horse connected with the Turkish tribes.

3. Perhaps this is a type of horse connected with the



Tokharian people.

D 204 is equivalent to Kx 219, 220, 221, 222, and is given at the end of Kx 222.

Kx 220.

jhaṭara: tamariu: māra(?)tīu: mīra jāta:
kachī kugī: mīra jāta: medhanī¹ sāra:220

The noble species of Jhatara, Tamariu and Mara(?)tiu,
(Also) Kachi Kugi, and the truly noble type Medhani.

1. Perhaps this is a type of horse from Medina.

Kx 221.

takaṇlārā: kāraniu: kāvārā¹ ke nīlā:
kaṭara: jhaṭara: abhalaka²: tukhāra:221

(There are) Takaniara, Karaniu, Kavara or Nila,

(There are) Katara, Jhatara, and the many coloured Tukhara.

1. Kavara could be kāvāra(chitrā) 'many coloured.' Nila means 'black' or 'sky blue.'



2. Abhalakha is probably from the Arabic  'piebald.'

Kx 222.

avara tejīnu ata na pāra:

sarave jodhā mähā jojo¹ sara:222

There is no limit to other horses,

All the warriors are truly great.

1. D has jujhe, which is Prakrit for yudhdha 'to fight;'
thus the translation would be: "There all the warriors
mount and fight hard."

D 204 K 226, 227, 228.

tām mahīnā(1) hasamrā(2) arabī(3) tejī(4) turakī(5)

tukhāra(6) tāmkaradā(7) kehedā(8) kabadā(9)

khalāla(10) keherā(11) jaharā(12) abarakha(13)

jadārā(14) bhamarā(15) majīṭīyā(16) kachī yeka(17)

kumadamna(18) sāhāra(19)

āvāra tejī nahī pāra:

tām sarave cadhe judhā mähā jujhe sārā¹:204



1. These are supposed to be names of horses. Medieval Gujarati literature, from the eleventh to the nineteenth century, often contains lists of Persian horses which are handed down. P. K. Gode has an article on this subject "Some References to Persian Horses in Indian Literature from A.D. 500 to 1800" Poona Orientalist, Vol. XI, 1946, pp. 1-7, but Gode does not list them.

Kx 223.

te pādhavānu sehena cālatā lese asuāra¹:
jema samudhara nadhī āvea pura:223

D 205 K 229.

tām pādavanā sena cālatā sura²:
jema samadara nadī āve pura:205

The army of the Pandavas, as it marches, takes mount (D.
There the army of the Pandavas marches bravely),
Just as a river flows into the sea.

1. Kx: Line 1 is not clear. This is a possible translation.
2. Sura means 'deva' or 'sound' or 'brave,' the word here intended is probably 'brave.'



Kx 224.

te dāre¹ āvī pohotā jīā sīrī harī:
te devane pāhe lāgā venatī karī:224

D 206 K 230.

to dara avī potām jāhā che srī harī:
tām deva lāgi² vīnatī karī:206

That army reached where Sri Hari was,
They touched the feet of the deva and implored him.

1. This is probably an error for dara.
2. The word paye seems to be missing after lagi.

Kx 225.

hasī karī sāhā¹ māro boleā sujāna:
sarave pādhavāne dāra karasu āgevāna:225

D 207 K 231.

tām hamsī karī sāhā māro bolyā sujāna:
to āsavārī padaṁvanā dāra: karase āgevāna:207

Laughingly, my wise Shah spoke,
"We will put the army of the Pandavas in the front as



leaders." (D. They will make the Pandava riders leaders).

1. In the previous verse, the army is coming to Hari, and Hari is an epithet of Visnu. In this verse the Shah replies, and the Shah is an epithet of the Imam. Thus it is the Imam who is the incarnation of Visnu, and not the Prophet Muhammad.

Kx 226.

vāsagi¹ rādyā vase paiāra²:

sāhāna sehena māhe miṛe tatakāra:226

D 208 K 232.

vāsamga rājā vase payāra:

sāhānā senamā āvī marase tratakāra:208

King Vasuki, who lives in the underworld,
He will come at once and join the army of the Shah.

1. See Kx 109, Note 1.

2. Paiāra and payāra are medieval Gujarati forms for patal pātāla 'the underworld.' They are found in writings before the sixteenth century. The presence of such words, and certain verbal forms throughout the MS. (see Kx 34, Note 2)



suggest a core of writing in early Gujarati.

Kx 227.

nava koṛi nāga¹ dīvādhārī vīra:
te nāganā darā carase sudhīra:227

D 209 K 233.

to nava kuṛa nāga devadhārī² vīra:
to nāganā darā cadhe sadhīra:209

Nine krores of light-bearing snakes (D. Nine generations
of divine serpents),
The army of these serpents will march (D. marches)
steadily.

1. In D 151 (but not in Kx 166) meeting a snake is
considered a bad omen, yet here snakes are supposed to
accompany the Shah.
2. Deva is 'god'; dhari means 'to bear;' yet there is no
such word as devadhari.



Kx 228.

te sāt̥he uṭa¹ koṛa bhuta pasākha²:
te beānum lākha to carase pakhāsa³:228

D 210 K 234.

te sāt̥e ahuṭa kroḍī janam⁴ bhutāvalī pāsa:
to bānum lākha cadhe pacāsa:210

With them are three and a half krores of ghosts (D. With them are three and a half krores of jinns and ghosts), Then ninety-two lakhs of spirits will also march.

1. See above Kx 153, Note 2.

2. There is no such word as pasākha; it could be either pāsa as in D, or it could be paśāca from pīśāca 'spirits' (see Kx 154, Note 4).

3. It is not clear whether this is pakhāsa or pacāsa; there is no such word as pakhāsa, and pacāsa 'fifty' would contradict the preceding beānum 'ninety-two;' it might therefore be pīśāca 'spirits.'

4. Correctly it should be jinn, who are mentioned in the Qur'an in the following verses: sura VI-101,113,129; VII-38, 179; XXVII-17, 39; XV-27; LV-15; XVIII-51; XXXIV-12,41; XXXII-13; XXXVII-158.



Kx 229.

te gorakhanātha¹ te māhe munīvara vīra:

te pāca lākha caṛase sudhīra:229

D 211 K 235.

te gorakhanātha munīvara bhāī:

te pāca lākha caḍhe sadhīra:221

Gorakhanath, and whoever is saintly from among his followers,

Five lakhs of them will march (D. march) steadily.

1. Gorakhanath is the saint of Gorakhpur, in the U.P.; he is also quite popular in Gujarat.

Kx 230.

āve gorakha sāhāne pāsa:

pāca lākha sī(ra?) ṇa nāda purāe:230

D 212 K 236.

te āvyā gorakhanātha svāmīne pāsa:

pāca lākha sīgī¹ nāda purāve:212

Gorakhanath comes to the Shah, .



Five lakhs of them blow bugle horns to provide the tune.

1. Sigi should be srīmgī (Shastriji). Since the word si(ra?)ṇa is not legible in Kx, the second line of the D version is used in the translation.

Kx 231.

te savā kori setara¹ sakha jhanakāra:
te data² deve vadyāve apāra:231

D 213 K 237.

to savā krodī data sātara³: saṁkhano jhanakāra:
to daītanā dare jāve apāra:213

So the noise of one and a quarter krores of white conch shells,

So Data deva plays endlessly (D. So the army of the demon goes endlessly).

1. Setara could be read satara 'seventeen' or sitera 'seventy;' but 'white' seems more correct here, as we have 'one and a quarter krores' already.

2. It is possible that this is a reference to the saint Datātreyā, who is popular in Maharashtra.



3. Data satara does not mean anything here. The text is corrupt.

Kx 232.

eka lākha covīsa hajhāra pekābhara¹ deva:
te sarave sāhāne sehena māhe āvī mirase
taratakheva:232

D 214 K 238.

to yeka lākha covīsa hajāra paigabara deva:
te sāne senamā āvī marasa tatakhana:214

One lakha and twenty-four thousand divine messengers,
They will all come and join the army of the Shah at once.

1. Persian: ^{پیغمبر} 'one who bears a message' or 'a prophet.'
According to Islamic tradition, there have been one hundred
and twenty-four thousand messengers to all mankind. But
they are not considered divine, unlike here. The Prophet
Muhammad always insisted that he was human. The author has
tried to bring together figures from the Hindu as well as
the Islamic traditions.



Kx 233.

te māhe satara sahasa husenī¹ sataja bhāi:
te sahu mile sāhāne sena māhe mirase āi:233

D 215 K 239.

to setra sahesara husenī bhāi:
te sahu pahelā sāhānā senamā malase sahī:215

Among them are seventeen thousand Husainis, truly, brother,
All of them will come and join the army of the Shah.

1. The Imam Shahis at Pirana explained that this refers to all the syads who claim descent from the Imam Husain, the grandson of the Prophet of Muhammad. Kx has seventeen thousand, K has seventy thousand and D has setra which could mean 'white,' or it may be an error for sitera or satara.

Kx 234.

te sāthe firisatā mājā bhujaraka¹:
te sājājīnā camara² dharāe:234

D 216 K 240.

sātī phīrastā mājā bujāraka:



te to s̄ahājīne cavamra d̄hurāye:216

With them (are) the greatest of the angels (D. all the seven great angels),

They fan the Shah with the camara.

1. Bhujaraka is from the Persian 'great.'
2. In Gujarati, camara dhoravum means 'to fan, usually a deva or a king, with a camara', which is a handle with horse or cow hair at the end.

Kx 235.

je ad̄hāra bhāra bahu vanāsapatī¹ bahu ragī bhāta:
te rarī² āvī mirase s̄ahāne s̄ātha:235

D 217 K 241.

ārāda bhāra vanāsapatī: bahu ragam bhāta:
pana āvī malase s̄ahāne s̄āta:217

The total vegetable kingdom, which is very colourful in design,

That will come tumbling to meet the Shah.

1. Adhāra bhāra vanaspati literally means 'eighteen weights



of vegetables.' The number eighteen denotes infinity or totality in Gujarati literature (see above Kx 127, Note 3).

2. Rari is either from the Cutchi verb meaning 'to tumble, to crawl;' otherwise it could be a mistake for pana meaning 'but, also, too.'

Kx 236.

je s̄ata samudhara munīvara bhalā sataja bhāī:
te to s̄ahāne sehena māhe mirase jāī:236

D 218 K 242.

te s̄ata samudara munīvara bhāī:
te to s̄ahāne senamā malase sahī:218

Those seven seas, which remained true, saintly brother (D.
The seven seas, saintly brother),
They will go and join the army of the Shah.

Kx 237.

je satīu navasa navānu nadhīu niravāṇa:
te sarave s̄ahāne sehena māhe mirase āṇa:237



D 219 K 243.

to satīyo navase nāmhyāneu nadiyo nīravāna:

te sarave śāne senamā marase ana:219

Those nine hundred and ninety-nine virtuous rivers,
Will also surely all come and join the army of the Shah.

Kx 238.

te pānī pavana mähā barīā āhe:

tenu bara kāhī kaheā na jāe:238

D 220 K 244.

te pānī pavana mähā balī rāye:

tenā bara kāhī kahā na jāye:220

The water and the wind are very powerful (D. very powerful
kings),
Their strength cannot be described.

Kx 239.

je ihāsu sähājīnu boleu faramāna¹:

te to sähājīne sehena māhe mirase nirivāna:239



D 221 K 245.

je sahu sena śāhājīnā calyā pharamāna:
te sāhānā senamā malase ana:221

Whosoever followed the decree of the Shahji,
He will go and join the army of the Shah, for certain.

1. Faramāna could be read for puru mana, or perhaps boleu is an error for cāleo in Kx; as it stands the first line of Kx makes little sense. Faramān is from Persian 'order, decree.'

Kx 240.

te miṛe sarave deva munīvara bhāi:
te anata kīroṛīsu pīra hasana sāhā¹ āeā:240

D 222 K 246.

to malyā sarave deva munīvara bhāi:
te ananta kroḍī pīra hasamna śāhāne sāta:222

So saintly brother, all the devas meet,
Pir Hasan Shah comes with countless krores (of souls).

1. Cf. Kx 204 and Kx 88 above.

te paṇa āveā sāhāke seva:242



Kx 241.

je āja kalajuga māhe sarave munīvara deva:

jāi lāgā satagurane pāhe:

te māhethī sēcā hoese te sāhāne sehena māhe mirase

jāi:241

D 223 K 247.

to āja karajuganā sarave munīvara bhāī:

to jāi lāgā satagoranā pāye:223

D 224 K 248.

temā sēcā hase to:

sāhānā senamā malasā¹ jāi:224

So all the saintly devas, who are today in the Kali era,
They went and touched the feet of the true guru,
From among those, whosoever are true, they will go and
join the army of the Shah.

1. It should read malase.

Kx 242.

āda ata sadhe¹ munīvara deva:

te pana āveā sāhāke seva:242



D 225 K 249.

je āda āmta saṁdhā munīvara deva:

te pana avase śāhāke seva:225

The saintly devas from all eternity who have been
liberated,

They, too, will come into the service of the Shah.

1. The Gujarati word is either sadhavum or sidhavum 'to
be liberated.'

Kx 243.

satapatha munivara purā je caleā:

te sāhāne sehena māhe sarave āveā:243

D 226 K 250.

ā satapamtha munīvara purā jo cālīyā:

te sarave sāhāne senamā āīyā:226

The saintly ones who have followed this Satpanth completely,
All of them come into the army of the Shah.



Kx 244.

te āveā haṇamata¹ baṛī rāe:
varabhata² musataka lese caṛāe:244

D 227 K 251.

to āyā hanavamta māhā balī rāye:
te parabata² mastaka le caḍase jāna:227

Then Hanuman, the mighty king, comes,
He will bear mountains upon his head.

1. Hanumān is the monkey god, who helped Rama, the hero of the epic Rāmāyana, and the seventh incarnation of Visnu, to fight the demon Ravana and to retrieve his wife Sita. The Satpanthi texts make Hanuman the standard bearer of the tenth Nikalamki (Kalki) incarnation.

2. 'V' and 'p' are interchangeable.

Kx 245.

te māhe dura¹ jodho māhā baṛīo sātha:
te sarave āvī miṛe jādhu nātha²:245

D 228 K 252.

te sudaṁra judhā māhā baṛīyā sāta:



te sarave āī marase judhā nātha:228

Among them, dura(?) warrior, who is very brave, is present
(D. The handsome, mighty warriors are present),
All of them come and meet the Lord of the Yadvas (D. All
of them will come and meet the Lord of the warriors).

1. Dura is unclear.
2. See above Kx 197, Note 1.

Kx 246.

te sarave devane pāhe lāgā ubhā raheā:
tāre sahuene rathe beso sāhājī kahe:246

D 229 K 253.

te sarave pāye lāgī ubhā rahyā:
tāmhā śāhā rathe baisī śāhojī kahyā:229

All of them touched the feet of the deva and stood,
Then the Shah tells all of them to sit in the chariot (D.
There the Shah, sitting in a chariot, said).



Kx 247.

te eka eka munīvarane sāthe esī lākha uṭha samara¹
sāthe:
tene cāra lākha uṭha dhānu¹ sātha:247

D 230 K 254.

yeka ye(ka) munīvara sāthe āmsī lākha uṭa malase sāta:
tenā cyāra cyāra lākha uṭa tēm dānā hāta:230

With each and every saint, there are eighty lakhs of
samara camels (D. Every saint will get eighty camels with
him),

He has four lakhs of dhanu (D. dana) camels with him.

1. These could be different species of camels, or even
different names for the camel. The Arabs are reputed to
have five hundred names for the camel; the Sindhis also
have many names for the camel.

Kx 248.

eka eka munīvarane sāthe eva dāra cāle sahī jāṇa:
eka ekane puṭhe to sāta lākha to jhule nīsāṇa:248



D 231 K 255.

to yeka yeka munīvara sāthe yevā darā cāle sahī jāna:
to yeka yekanā sāthe sāta sāta lākha jhalake
nīsyāna:231

Know truly that such armies go with each and every saint,
At the back of every one seven lakhs of emblems dangle (D.
shine).

Kx 249.

te sarave sāhā āgara nīsāna¹ vādye bahu nīsāna:
bījo koṛī adhāra vādye rinitorā²:249

D 232 K 256.

to sara (ve) śāhā āgala nīsāna vāje sura:
bīju khevanī aṭhāda³ vāje naratura⁴:232

Then, in front of the Shah, many drums beat,
Also, eighteen krores of war horns play.

1. There are two words nīsāna in Gujarati; one is from the Persian نیشانه and means 'flag, mark;' the other one is an old Gujarati word which means 'a drum which is played at regular intervals of four hours.'



2. A ranatura is a wind instrument, usually blown at times of war.

3. There are no such words as khevanī, athāda or naratura. The second line of D does not make sense.

Kx 250.

vāḍye dhama dhamāmā¹ bhera bharāi²:

bahu nāda nīśānī dharatī tharahare:250

D 233 K 256.

to vāje dadāmā bhāī bhera bhugāmī avara nīśāna:

tām vāje ānānta dādī baḍe ranāmsīgī tāla³:233

The big drum beats _____ (D. The big drum beats, brother, with it a horn and other emblems),
With the many sounds of drums, the earth shakes (D. There countless sticks beat, and warhorns play a tune).

1. A dadāmu is 'a big drum' which beats in front of an army.
2. The phrase bhera bharāi is not intelligible, in fact the whole first line of Kx is not clear.
3. The D text seems to be corrupt, and only a possible translation is given.



Kx 251.

te vādye dhamara¹ raṇasagī² tāṇa:
te vādye māhādarā³ dhamadhamakāra:251

D 234 K 258.

tām vāje māmdarā³ ghūmaghumakāra:
vāje caṁga⁴ avara vāsali bāyena⁵:
tām padā⁵ kanura⁵ vāje bahota vāna:234

So a drum and a war trumpet play the beat of music,
And the circle of players sound dhamadhama (D. There the
circle of players sound ghumaghuma, and a bell and other
horns play).

1. Dhamara is probably damara, which is a kind of drum.
2. Ranasagi is probably ranasimga, which is a 'war trumpet.'
3. This is not clear; it could refer to a circle of players (Shastriji), or it could be from the word mādarā which is a musical instrument.
4. Caṁga is 'a bell,' from the Turkish
5. These words are not clear; the whole verse is rather unintelligible, and only a possible translation is given.



Kx 252.

te vāje caga ne ura vāsanī vaṇo:
tīhā abhudhakī¹ nārī vadyāve vena²:252

D nil K 259.

tiam vaje jamga ura vasalium vena:
tiam avadhutaki¹ nari vajave vena:259

There a bell and other instruments play,
There the wife of the ascetic plays the bina.

1. An abadhuta is an ascetic.
2. Vena is probably 'a bīnā' which is a musical instrument.

Kx 253.

bījā vādyitra anupa vāṇa:
bījā vādyitrano pāra na jāna:253

D 235 K 260.

tām bījā vājanatrīnā anopana vaina:
tām avara vājamtrīnā bījā pera¹ nā jāna:235

The other instruments have a matchless sound,
Know that there were countless other instruments.



1. Read pāra.

Kx 254.

sāhāne mireo sehena kuchu kaheo na jāe:
dara to dharatie na miāe:254

D 236 K 261.

tā sānā mālasone¹ kachu kahyā na jāye:
tā pāedara dharatīmā na māye:236

The army that has met the Shah cannot be adequately described (D. The men of the Shah cannot be adequately described),

The earth cannot contain such an army (D. The foot soldiers cannot be contained in the earth).

1. The correct word is mānaso. In some dialects of Gujarati mālaso does occur, since 'n' and 'l' are readily interchangeable. Mālasone means 'to the people' whereas the scribe probably meant 'of the people,' which is mānasonum.



Kx 255.

to isavara mähā jara¹ sähāne pāse:
rathe besī cāleo jāe:255

D 237 K 262.

tām vīsavara brahmām jāī śāhāke pāsa:
tām śāhā pāse rathe baisī cālyā jāye:237

Then Isvara and Brahma go to the Shah,
They sit in the chariot and proceed.

1. Mähā jara must be an error; the first line of Kx does not make any sense, therefore the first line of the D version is used in the translation. Cf. Kx 4 which says that Brahma as assumed the name of the Prophet Muhammad, and Kx 5 which says that Isvara is Adam.

Kx 256.

te sarave miṛe munīvara deva:
te mähā vasata¹ te nava giraha² cāleā sähāne sātha:256

D 238 K 263.

tā sarave malyā munīvara deva:
temā vasamta navadhārī³ cāle śāhāne sātha:238



So all the saints and the devas meet,
That great spring, those nine stars, they too go with the
Shah. (D. Among them, the navadhārī spring goes with the
Shah).

1. Vasānta is 'spring,' though it sounds very odd here.
2. According to ancient Indian thought, there are nine celestial bodies: sun, moon, mangara, budha, gura, sukra, sani, rahu and ketu.
3. The meaning of navadhārī is unclear.

Kx 257.

tāre utara dakhana purabha pāchama je koe hatā
munīvara deva:
jāre sāhānu sehena ulaṭe tāre koṛī¹ āve taratakheva:257

D 239 K 264.

tāre utra dakhana puraba pāchama: je kāī hatā munīvara
deva:
jāī ulaṭyā sāhāne senamā āve tatakhena:239

Then from the north, the south, the east, the west,
wherever there were saints and devas,
They all rush to join the Shah's army at once.



1. Korī is probably an error for dhori, from the Gujarati doḍavum 'to run.'

Kx 258.

sāhānu miṛio sehena anata anupa sāra:
dhujā nejānu ata na pāra:258

D 240 K 265.

śāhāne mālasone anānta ānopama sāra:
judhā neja na anānta ne pāra:240

The army of the Shah, which has collected, is truly
incomparable (D. The Shah's men are truly incomparable),
There is no limit to the number of spears (D. There is no
limit to the number of warriors and spears).

Kx 259.

sāhāne dīṭhe ānadha thāe:
eka eka munīvara kāl vākhāṇeā nahī jāe:259

D 241 a. b. K 266.

jo śāhānā daṛa dīṭhā anāmda thayā:



to yeka yeka munīvara kahī vakhānā na jāye:241

Seeing the Shah is joy (D. Seeing the Shah's army is a joy),

Each and every saint is beyond description.

Kx 260.

te deva sarave ghorā pākhara jharake ghanu:

silehe¹ bagatara peherī baethā gura nara² dhanī:260

D 241 c. d. K 267.

tām deva saravenā ghodānā pākhara jhalake āpāra:

sīle bakhatarā perī baithā gora nura dhanī:241

There the harnesses of the horses of all the devas shine very bright (D. matchlessly),

Having put on the iron armour, the guru Nara lord sits (D.

Having put on the armour, the light of the guru sits).

1. See above Kx 149, Notes 1 and 4.

2. Nara is an epithet of the Imam (see above Kx 54, Note 2).



Kx 261.

te devane sera¹ musataka bahu ragī bhāta:
devane dasa seranī kamāṇa hātha:261

D 242 K 268.

tām devane sero mustaka bahu raṁga bhāra²:
tām devanī kamāṇa dasa manāṁnī hāta:242

A sehrā of multi-coloured design is on the head of the
deva,

A bow of twenty pounds (D. ten maunds) is in the hands of
the deva.

1. See above Kx 199, Note 2.

2. This should read bhāta instead of bhara.

Kx 262.

tenu aḍhāra¹ seranu taragasi tīra:
jethī daitanu chede sīsa:262

D 243 K 269.

tām ārāḍa serano tarakasano tīra:
tethī daītano chediyo sīra:243



He takes an arrow of eighteen seras (thirty-six pounds)
from the quiver,
With it, he bursts the head of the demon (D. he burst).

1. Eighteen is the number of totality (see Kx 127, Note 3
and Kx 235, Note 1).

Kx 263.

sāhāne keṛe kaṭārī madhagāra¹ taravāra:
sarave devatā bādhe hathīāra:263

D 244 K 270.

tāmhā sāhāne keṛe kaṭāra: churī magadara talavāra:
tām sarave deva bāmdhe hātīyāra:244

At the Shah's waist are a dagger, a knife, a fencing stick
and a sword;
There all the devas prepare to fight.

1. This should read magadara, as in D.



Kx 264 D nil K 271.

gāje guraje kāṭe jema pāsa¹:

tethī māre daitane kare nisakha²:264

The guruji thunders, as he cuts (what is) nearby (K. as he cuts the head),

With that he hits the demon, and destroys all doubt in him (K. and destroys all hope in him).

1. K has sīsa instead of pasa, which makes more sense.
2. K has nīrāṣa instead of nisakha, which makes more sense.

Kx 265.

bādhe hathīāra deva mīriā ekathā:

jāi lāgā guranarane¹ pāhe:265

D 245 K 272.

tām bāmdī hatīyāra: deva male ākhadaṁ:

deva jāi lāgyā goranuranā¹ pāye:245

The devas, having gathered together, prepare to fight (D.

Now ready to fight, the devas meet all together),

They went and touched the feet of the guru Nara (D. The devas went and touched the feet of the light of the guru).



1. Kx has guranara; D has guranura (see above Kx 54, Note 2).

Kx 266.

sāhānu cāra disīnu sehena raga ekathā thāe:
te bahu rupavatā kaheā na jāe:266

D 246 K 273.

te 'sāhānā cayāra dīsānā raṁga yekatā thayā:
tāmā bahu rupavaṁta: kahyā na jāye:246

The colours of the Shah's armies of the four directions
gather together;
They are very beautiful; they cannot be described.

Kx 267.

je karatā juga māhe munīvara huā sujāna:
tenu saradha¹ sehena raga huu vākhāna:267

D 247 K 274.

te karatā jugamā munīvara huvā sujāna:
tenā sarada raṁga huvā sena vakhāna:247



Whatever wise saints there were in the Krta era,
The colour of their army became red.

1. Saradha is rather an unrecognisable corruption of the Persian *sur* 'red.' The word surakha is also used in Gujarati, but the usual words for red are lala or rato. There is a mysticism of colours in oriental religions which may be connected with this passage.

Kx 268.

te devane saradha ghorāne rupa apāra:
saradha vasatara tene peherana sāra:268

D 248 K 275.

devanā sarada ghodo rupa apāra:
to sarada vastara tene perana sāra:248

The deva's red horse is matchless in beauty,
He wears red clothes.

Kx 269.

saradha vāgo ne saradha sirabadha jāna:



tene saradha keṛano paṭako saradha vākhāṇa:269

D 249 K 276.

tenā saradā vāgā nā sarada serā bādhyā jāna:

tenā keḍānā paṭakā sarada vakhāṇa:249

Know that he has a red suit of clothes, and a red turban,

(D. and a red sehrā),

The cummerbund around his waist is red, too.

Kx 270.

tene saradha dhadyā potānā nīśāṇa:

tene paganī mojarī saradha vākhāṇa:270

D 250 K nil.

tenā sarada dhajā potānā nīśāṇa:

tenī paganī mōcadī sarada vakhāṇa:250

The red flag is his own emblem,

His slippers are red.



Kx 271.

karatā jugamā munīvara jāna:

te sarave saradha sehena kare vākhāna:271

D 251 K 277.

karatā jugamā munīvara jāna:

te sarave sarada karya vakhāna:251

Know all the saints of the Krta era,

All their army is in red (D. They are all red).

Kx 272.

karatā juga māhe rugha veda saradha jo jāna:

sarave sehena tihāthī ho pirimāna:272

D 252 K 278.

karatā jugamā ragu veda sarada jo jāna:

sarave sena tathā huvā pramāna:252

Know that the Rig Veda in the Krta era was red,

All were from the army, for certain (D. All the army appear accordingly, for certain).



Kx 273.

tretā juga māhe munīvara bhaēā:
tehene jaradha¹ ragaja thaeā:273

D 253 K 279.

tratā juga munīvara bhāī:
tenā jarada sena aneka ragamjā thayā:253

In the Treta era there were saints (D. In the Treta era,
saintly brother),
Their colour became yellow (D. Its yellow army became
many-coloured).

1. jaradha is from the Persian zard 'yellow.'

Kx 274.

tene jaradha ghorā ne jaradha palāna:
tene jaradha dhadyā potānā nīśāna:274

D 254 K 280.

tenā jarada ghodā jarada paṛāna:
tenā jarada vāghā potānā nīśāna:254

They have yellow horses and yellow saddles,



Their yellow flag is their own emblem (D. His yellow suit is his own emblem).

Kx 275.

tene jaradha vāgo saraveku āe:

tene jaradha mojarī peherana pāe:275

D 256 K 281.

tenā jarada vāgā sarave thayā:

tenī jarada mojadī paherana sāra:256

All have the same kind of yellow costumes (D. All their costumes are yellow),
Their slippers are yellow, too.

Kx 276.

tene jaradha sirabadha vasatara jāna:

tene kerano paṭako jaradha vākhāna:276

D 255 K 282.

tenā jarada sarabada vastara jāna:

teno kedaro¹ paṭako jarada vakhāna:255



Know that the cloth of the turbans is yellow,
Their cummerbunds are yellow too.

1. This should read kedano instead of kedaro.

Kx 277.

te sarave tretā juga māhe munīvara jāna:
tehene jaradha sehena sarave kareo vākhāṇa:277

D 257 K 283.

tām sarave tratā juga munīvara jāna:
tenā jarada sena: sarave karyā vakhāṇa:257

Know that all the saints in the Treta era,
All praised their yellow army.

Kx 278.

tretā juga māhe jujara veda te jaradha jāna:
tīhāthī jaradha sehena huu pirimāṇa:278

D 258 K 284.

tām tratā jugamā jujara veda jo jāna:



tathā jarada sena huvā pramāna:258

Know that in the Treta era, the Yajur Veda was yellow;
And the army wore yellow too.

Kx 279.

duāpura juga māhe munīvara huā sujāna:
sāma sehena huu pirimāna:279

D 259 K 285.

tām dvāpāra jugamā munīvara huvā sujāna:
tenā śāma sena huvā pramāna:259

In the Dvapara era, there were wise saints,
Their army were black, for certain.

Kx 280.

te sāma ghorō ne sāma palāna:
te sāma dhadyā potānā nīsāna:280

D 260 K 286.

tenā śāma ghoda ne śāma palāna:



tenā sāmā potānā dhajā nīśāna:260

Their black horses, and black saddles,
The black flag is their very emblem.

Kx 281.

tene paganī mojarī peheraṇa pāe:
tene sāmā vasatara to peheraṇa āhe:281

D 261 K 287.

tenī paganī mojadī sāmā pehera(na) sāra:
tenā sāmā vastara peherana sāe¹:261

They have slippers to wear on their feet (D. The slippers
on their feet are black, truly),
They wear black costumes.

1. This is probably a variation of sāra or sahī.

Kx 282.

tene sāmā siribadha sāmā raga jāṇa:
tene kerano paṭako sāmā vakhāṇa:282



D 262 K 288.

tenā[√] sāma sarabada sāma ragam jo jāna:

teno keḍano paṭako sāma vakhāna:262

The colour of their turbans is black,

Their cummerbunds are black, too.

Kx 283.

duāpura juga māhe sāma veda¹ jāna:

teāthī sāma sehena huu pirimāna:283

D 263 K 289.

dvāpara jugamā[√] sāma veda jo jāna:

tenā sāma sena huvā pramāna:263

Know that in the Dvapara era, the Sama Veda was black,

Their army wore black, too.

1. Sāma is the name of one of the Hindu vedas (see above Kx 4, Note 2 and Kx 21, Note 1); the word sama also means 'black.'



Kx 284.

āja kalajuga māhe deva munīvara huā sujāṇa:
āja anata kiroṛī setara sehena vākhāṇa:284

D 264 K 290.

to āja karajugamā munīvara sujāṇa:
āja setaja¹ sena ananta kroḍī vakhāṇa:264

Today in the Kali era, there have been devas and saints,
Today, the army of countless krores is described as white.

1. Setaja is probably setara, from sveta meaning 'white.'

Kx 285.

sāhā dhala dhala¹ asuāra:
setra vāgo sāhāne peherana sara:285

D 265 K 291.

te setara ghode saha dura dula asavara:
to setara vaga saha peherana sara:265

The Shah rides Dula Dula (D. The Shah rides the white horse
Dula Dula);

The Shah wears a white suit of clothes, truly.



1. See Kx 190, Note 1 and Kx 194, Note 1. The last Kalki incarnation is supposed to ride a white horse.

Kx 286.

tene setra tīra ne setra kamāna:

tene setra dhadyā ne potānā nīśāna:286

D 266 K 292.

tenā setara tīra ne seta(ra) kamāna:

te seta(ra) potānā dhajā nīśāna:266

He carries a white arrow, and a white bow;
The white flag is his emblem.

Kx 287.

tene setra sirabadha setra jāna:

tene paganī mojarī setra vākhāna:287

D 267 K 293.

tenā setara sarabada setara jāna:

tenī paganī mājadī setara vakhāna:267



Know that he wears a white turban,
His slippers are white, too.

Kx 288.

te setra sehena sāhānu āe:
sira meghā damara chatra¹ dharāe:288

D 268 K 294 a.

tena setara sena huvā vakhāna:
tene setara paṭako bādhā jāna:
tenā setra raṅga karyā vakhāna:268

D 269 K 294 b.

megha dabaṁra chatra sāhā upara tāmhā:269

The army of the Shah is (in) white,
(D. and K. He wears a white cummerbund),
Over his head, a royal umbrella is held.

1. This description is typical of old Gujarati poetry: the royal umbrella or awning has clouds painted on its inside to represent rain clouds gathered in the dome of the sky (Shastriji).



Kx 289 D nil K 295.

karajuga mahe athara veda setra jana:

tihathi setra sehena huu pirimana:289

Know that in the Kali era, the Atharva Veda is white,
For this reason, the army wears white for certain.

Kx 290.

te cāra juganā cāra vāna¹ sehena utama sāra:

gura kahe bhākī avara varanano ata na pāra:290

D 270 K 296.

ye cāra ja(ga)nā cyāra varana: saina utama sāra:

gora kahe āvara ragamno anata na pāra:270

These four-coloured armies of the four eras are the best
truly;

The guru says that there are countless other colours, too.

1. Vana could mean 'speech,' but here it probably is an
error for varna 'colour.' This theory of the four different
colours for the four different eras is unusual. I have
not come across it in any other ginan literature. In actual
fact, black is the colour of the Abbasids, and white is

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that of the Umayyads, both of whom were opposed to the Shiites. (Our text has black as the colour of Dvapara, and white as that of the Kali era). The Shiite colour is green, but green does not appear in the Satpanthi colour scheme. Popular Hinduism too has different colours for the different eras, but they are not the same as the Satpanthi ones.

Kx 291.

jāre sarave sehena sāhā dekhese naiane:
hasī karī rikhīpara¹ bolese varī:291

D 271 K 297.

jāre ye sarava sena dakhyā naino:
tām hasī harakhyā sāhā bolyā vaina:271

When the Shah views all this army (D. When the eyes beheld all this army),
There laughing with joy, the sage(D. the Shah) will speak again. (D. spoke).

1. Rikhipara is probably an error for rikhisara, especially since in the Khojki script the 's' and the 'p' can be easily mixed up. D has Shah which is a better reading.



Kx 292.

te sarave devane sāhā kahe: tume cālo sadyāna:
have tume karo japuadīpa māhe milāna:292

D 272 K 298.

tām sarave deva asaka¹ cālyā sujāna:
have tame jabudīpamā karo melāna:272

So the Shah tells all the devas, "Come, wise ones (D.
There all the wise devas started out, without doubt),
Now all of you meet in India."

1. This could be read ashamka 'not doubting,' or asamkhyā
'countless.' The Kx reading makes much better sense,
especially in view of the following line.

Kx 293.

je dina chamichare cālotaro cetara guravāra¹:
te dina sāmī mārō caṛese dona² thāe suāra:293

D 273 K 299.

jo ye dana chamachara calotra guravāra:
te dīna svāmī mārā caḍe thāye asavāra:273



On that day of the year _____, the month of Caitra,
on Thursday,
On that day my Lord will mount and ride.

1. No one seems to be able to work out this date. Chamichare is from the Sanskrit samvatsara 'year;' calotaro could be 104 or 1004, or some other number. Caitra is the sixth month of the Samvat era, and guruvara is 'Thursday.' The Ismaili Satpanthis say that this is the day when the hidden Imam will be zāhir or 'open' to the world, while the Imam Shahi Satpanthis say that it is the day of the coming of the Mahdi. There has been much speculation among the Ismailis about the day of zuhur (see Intro. pp. 14-15, also Divan of Khaki Khorasani, Introduction, pp. 10-11).

Kx 294.

gharathī pagalā cāra sāhā cālī nīsareā:
tāre tīhāthī nāra eka sāmāhī āvīi sacare:294

D 274 K 300.

to ye gheratī pagalā cālī sāhā nasaryā:
tāre nāra yeka sāmā āvī samcarī:274



The Shah had barely gone four steps from the house,
Then one woman comes in front of him.

Kx 295.

tene abukhaṇa peheraṇa soṛahā siṇaghāra¹:
musatake kubha bee bhareā nīra:295

D 275 K 301.

tene perī ābukhaṇna soṛā siṇagāra:
mastaka kubha² be bhariyā nāra³:275

She is wearing all the sixteen ornaments,
On her head, she carries two vessels filled with water.

1. Sora sinagara is the complete set of ornaments which only a married woman is supposed to wear. To meet a married woman is considered a good omen in India. The demon Kaligo meets a widow when he starts out (see Kx 165, Note 1).

2. It should be kumbha, with the anusvara on the first letter; the scribe has a habit of putting the anusvara on the letter following the one which requires it.

2. This should read nira 'water,' not nara 'woman.'



Kx 296.

te kubha be upara sovaranānā thāhāra:

te māthe pace abharata bhakha bhodyana¹ adhāra:296

D 276 K 302.

kubham be upara yeka sravana thāra:

temā che pāca amtānta bhuka bhojana sāra āhāda²:276

There is a golden plate on the two vessels;

In the plate, there are all the five nectar foods, and
the eighteen foods.

1. Abharata is from amrata in Gujarati; this is a liquid which is supposed to give immortality. It is translated here as 'nectar.' Bhakha and bhojana are words meaning 'food.' Adhāra 'eighteen' is the number of totality or infinity in Gujarati literature (see above Kx 127, Note 3). The implication is that all the foods were represented in the golden plate.

2. Āhāda is probably an error for adhāra.

Kx 297.

esā sakana sāhājīne thāe:

tāre gura bhirimājī boleā sata bhāe:297



D 277 K 303.

yeṽā sukamṇa śāhojīne thayā:

tyāre gora brahmāmjī sata jo bhāl:277

The Shah meets such omens;

Then the guru Brahma has spoken the truth, brother.

Kx 298.

sāhājī bahota bhalā sakana che māhā barīā āe:

sāmī sarave daitanu daṛa khañīā¹ māhe jāe:298

D 278 K 304.

śāhājī bahota bhalā sakhana balīyā:

svāmī sarave daītanā dala khariyā jāye:278

The Shah meets very auspicious, powerful omens,

"Lord, all the army of the demon will be destroyed in a moment." (D. "Lord, all the army of the demon will fall.").

1. I have taken khania to be from khsna meaning 'a moment;' it could also be read as khina 'valley,' which would make sense. D has khariya which means 'to lose and run away, to fall down.'



Kx 299.

tīhāthī sarave daṛa sehena¹ cāleo japuadīpa māhe:
tāre sāhā gaṛa parabhata dugara sarave fuke uṛāe:299

D 279 K 305.

tāmtī sarava daṛa śānā cālyā jabudīpa majhāra:
tyāre sahu gada parabata ugara² sarave phuke udāe:279

From there all the army of the Shah started to come into
India,
Then the Shah, breathing on all the small and big mountains
mountains, lets them fly.

1. Dara and sehena both mean 'army;' here sehena is
probably a mistake for sahana 'of the Shah,' as it is in
D 279.

2. Ugara is probably an error for dugara.

Kx 300.

jāre evā khurāsānī¹ daṛa ulaṭe mājā samudhara:
tāre mājā samudhara na pāve nīra:300

D 280 K 306.

tāre yevā khurāsānanā dala ulaṭyā mājā sadhīra:



nadī samāṁdaramā na pāve nīra:280

When such an army from Khurasan overflows like a big sea
(D. very bravely),
Then in the great ocean, there is not enough water left.

1. Again a reference to Khurasan, which has no obvious
connection (see Kx 124, Note 3).

Kx 301.

to sāhānu cāleo sehena bahu ghorā uṭha:
tāre sāte samudhara mirelī fojanī¹ ekaja ghuṭa:301

D 281 K 307.

to sāhānā calyā sena bahuṁ ghodā ulatyā:
to samāṁdara sāta malā² pelī phavajane yekaja
ghuṭa:281

So the Shah's army marched, with many horses and camels,
Then all the seven seas make only a mouthful for the
gathered army (D. Then the seven seas, having come together
make only a mouthful for the army).

1. Foja is from the Arabic فوج 'army.'



2. In the Bohra dialect of Gujarati, malā, rather than marī is used.

Kx 302.

sāhānī āgelī ,fojanī¹ ekaja ghuṭa karāe:
te pācheli fojane rehemataja² thāe:302

D 282 K 308.

to sāhoji āgara phojana yekaja ghuṭa karāye:
te pāsali phovajane rahemata thāye:282

It (the seven seas) is only a mouthful to the Shah's army
which is in the front,
For the rear army, there is only mercy.

1. This should read fojane. The second line is not clear;
this is a possible translation.

2. Arabic:  'mercy.'

Kx 303 D nil K 309 b. 310 a.

tāre sāhānu darā mehera¹ sakhara² vice cāleo jāe:
te lakā³ darā āveo sāhāne sātha:303



The army of the Shah passes between the Meru and the
Himalaya mountains,
That army came to Lanka with the Shah.

1. This is probably a reference to the mountain Meru,
which, in Hindu mythology, is the center of the earth,
just as Mecca is the navel of the earth in Islamic
mythology.
2. There is a word in Gujarati, shikhara 'the top of a
mountain;' saṁkharava , which is also used in the
following verses, is a name for the Himalayas (Shastriji).
3. Lanka is another name for Ceylon, which is where Rama,
the seventh incarnation of Visnu, had gone to fight the
demon Ravana. This could be either a reference to Ceylon
here, or lakā could be an error for loka in the second
line, in which case, the translation would be: "That
army of the people came with the Shah."

D 283 Kx nil K nil.

tyāre śānā dala malase kharā¹ vege cālyā jāye:
loga² ghanā ave sāne sāta:283

Then the Shah's army will meet, and move as fast as dust,
Many people come with the Shah.



1. This should read khera 'dust.'
2. Loga is colloquial for loka, especially with the Bohras.

Kx 304.

te sāmīnu sehena mehera sakhara vice na miāe:
te sāmī cālatā sehena ghorā savā gaja dharatīe lāda¹
caṛāe:304

D 284 K nil.

to svāmīnā dala mara saṁkharavave na māye:
to svāmīnā dala cālatā ghodānī savā gaja līda
cadāye:284

So the army of the Lord cannot be contained between the
Meru and the Himalaya mountains,
As the army marches, the droppings of the horses pile upto
one and a quarter yards high.

1. The imagery is drawn from the everyday rural scene.

Kx 305.

sehena cālatā bahu kheha¹ ude:



tāre rāta dimasa² suja na pare:305

D 285 K 311.

ye sena cālatā khera bahuta udīyā:

tāre rāta dīvasa thāva³ na padīyā:285

As the army marches, much dust flies,
They were not aware whether it was night or day (D. Then
for nights and days, they do not camp).

1. Kheha is 'dust' in old Gujarati, khera is 'dust' in
medieval Gujarati, and kheva is 'dirt' in current usage.

2. This should be dīvasa in Gujarati. The army was not
aware whether it was night or day: 1) because there was
too much dust flying as the army marched, and the sun was
covered with this dust (this is an image which occurs
frequently in Persian qasidas); or, 2) it was because
they were so busy marching, that they were not aware of
the passing of time. D has a different reading.

3. In thāva, 'm' changed to 'v' when nasal pronunciation
was abandoned. Usually the word is thāma.

Kx 306.

tāre chupeā suraja jema bhādravā¹ rāta:



tāre dharatī page nahī jhāle bhāra²:306

D 286 K 312.

tyāre dharatī kāpe: jema suraja bhāḍava rāta:

tāre dhorī³ paga na jhāle bhāra:286

Then the sun hides, just as in the season of Bhāḍarava
(D. Then the earth trembles, just like the sun on a night
of Bhāḍarava),
Then the earth will not hold the weight of the feet (D.
Then the feet of the draught ox cannot bear the weight).

1. Bhāḍarava is the eleventh month of the Samvat year,
when it is intensely hot. Rāta 'night' might be an error
for ruta 'season;' which would make better sense.
2. This is a literal translation; the implication is not
clear.
3. Dhori is old Gujarati for 'draught ox;' in correct
Gujarati, it should be dhurya.

Kx 307.

tāre sāhā khaṇaga tridhāro¹ hātha dhare jāṇa:

sahasa² karāsu suraja ugeo pirimāṇa:307



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D 287 K 313.

tāre sāhā kham̐do trīdhārā lese hāta:

śāhāno teja sorā kala suraja cadhe:287

Then the Shah will take the three-edged sword in his hand,
Just as the sun has risen in its thousand splendours (D.
The light of the Shah is like the sun rising in its
sixteen splendours).

1. See Kx 200, Note 1.
2. This should be sahasra 'a thousand.'

Kx 308.

khanagane¹ ajuāre sarave sehena cāleo jāe:

tāre sāhā āvī pohoce japuadīpa majhāra:308

D 288 K 314.

tāre khaḍāmno ājavāle sena cālo jāye:

tāre śāhā āve pañca nadī² jabudīpa majhāra:288

All the army marches, guided by the light of the sword,
Then the Shah arrives into India (D. Then the Shah comes
to the five rivers in India).

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1. This should be khadu from the Sanskrit khada.
2. There is no mention of the five rivers in Kx. The five rivers could be the Punjāb (Persian 'five waters'); or, it could be (and this more likely) a reference to Vāgara, in Cutch, where there are five rivers, one of them being the Sarasvati. This is mentioned in the Mahabharata, Vol. 16 (Shastriji).

Kx 309.

tāre deva dānavanā nīsāna vadyāve dhola:
eka eka varana nīsāna vadyāve tura:309

D 289 K 315.

tyāre deva dānavanā sena tām vajāve dholā:
yeka yeka varana nīsāna vajāve tura:289

There the drums of the devas and of the demons play (D.
There the armies of the devas and the demons play their
drums),
Each of the sections of the colours play their own horns.



Kx 310.

te sehena cālatā dharatī kabhe apāra:
te deva dhamaṛā¹ dhorī sira thabhāve bhāra:310

D 290 K 316.

tā sena cālatā dharatī kāpe apāra:
tyāha deva davarā¹ dhorī sīra thobe bhāra:290

As the army marches, the earth trembles greatly,
There the deva puts the burden upon the white bullock.

1. From the Sanskrit dhavala; the white bullock is the
most excellent type of bullock.

Kx 311.

evā pāchamāhethī daṛa āve jāna:
bhirita khadha japuadīpa jīhā hove utama thāma:311

D 291 K 317.

tā āvyā pācharathī daṛa āvyā jāna:
tā bhrata khadaṁ kuvārīkā khetra¹ jāna:291

Know such an army to have come from the west (D. Know
such an army to have come from behind),

...the army ...



To the Bharat continent, India, which is the best of places
(D. There know the Indian continent to be the field of the
maiden).

1. Bharat khamda is another name for India, from which
the modern name Bharat is derived. Kuvāri is a 'maiden';
khetra is 'a field,' from the Sanskrit ksetra. Two
places are referred to by this name: 1) Cape Comorin;
2) the area covered by the river Sarasvati, which does
not meet the sea, but dries up in Cutch, and is therefore
called kumārī in the Purānās (Shastriji). In Gujarat, the
Sarasvati flows near Sidhpur and Pātaṇ.

Kx 312.

japuaḍīpa bhirita khadha kuārikā khetara¹ jāṇa:
jīhā guraki thāna² tīhā sāhā kare melāṇa:312

D 292 K 318.

jabudīpamā jāī utamañ thāma:
jabudīpa bhrata khadām kuvārīkā khetra jana:
te jāga gorane thānake: sāhā kare melāṇa:292

Know the Bharat continent, India, to be the field of the
maiden. (D. Having gone to the best place in India),



308

Where there is the place of the guru, there the Shah holds a meeting.

1. See Kx 311, Note 1.

2. The Imam Shahis explained that this was the ^{قبر}, 'grave' (Arabic) of Imam Shah at Pirana, and that the guru referred to is Pir Imam Shah himself.

Kx 313.

jāre sāhā japuadīpa nagarīa māhe āhu de sāe¹:
tāre gura emāna sāhānu rojā²sovarana tanu thāe:313

D 293 K 319.

tā jāī jabudīpa nagarīmā pāye dīyā:
tāre gora imāma sāhā rojā srovananā thayā:293

Having come to India, when the Shah sets his foot in the city, ^{قبر} 'grave'.
Then the grave of Imam Shah turns into gold.

1. This should read avi de pae instead of ahu de sae; in the Khojaki script, 's' can easily be taken for 'p'.
2. Roja is from the Arabic ^{قبر}, 'grave.' On the question of the final arrival of the Imam at Pirana, see Ivanow,



"The Sect of Imam Shah in Gujarat;" also, verses Kx 98 to 102 above. The Imam Shahi Satpanthis claim that the Shah here refers to the Mahdi (the term Mahdi is not mentioned anywhere in the text itself); for the Ismaili Satpanthis the Shah is the Imam. It is possible that the dissenting Imam Shahis have undergone several stages: 1) the breaking away from the major Ismaili group, but not necessarily from the Imam in Iran (consequently, they did not reject the imāmate idea at this stage); this is probably when the basic portion of this work was projected by Imam Shah; 2) the declaring of Nur Muhammad Shah, the son of Imam Shah, to be the Imam; 3) the adopting of the theory of the Mahdi from Ithna 'Ashari Shiism.

Kx 314.

te gura emāma sāhā pāse baethā che āe:
tāre sēcā mumaṇane bhakasu¹ thāe:314

D 294 K 320.

tām gora īmāma sāhā pāse baiṭhā che āye:
tām sēcā munīvaraku bakhśīsa thāye:294

Having come, he sits near guru Imam Shah,
Then the true believers (D. true saints) are granted



310.

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forgiveness.

1. Bhakasu and bakhsisa are both from the Persian بخشیدن
'to give, grant.'

Kx 315.

te tatakhana¹ sagāsana sāhā baese āhe:
te gura emāma sāhā sāthe sāhā vāta karāe:315

D 295 K 321.

tām takhata sīgāsaina sāhā baisīyā:
tām gora imāma sāhā sāte vāto kare:295

The Shah sits on the decorated throne (D. sat),
The Shah talks to the guru Imam Shah.

1. This is an error for takhta, which is from the Persian تخت
'throne, elevated seat.'

Kx 316.

te japuadīpa nagarīa māhe sāhā vadyāve tura:
bhākī avara nagarī thāese curā cura:316

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D 296 K 322.

jabudīpa nagarīmā sāhā: vajāve tura:

bākī āvara nagara sarave thāye cura:296

In that city in India, the Shah plays a pipe,
All the rest of the cities will crumble.

Kx 317.

tāre sarava deva rikīsara ubhā sāhāke pāsa:

tāre sāhāne dara vice nadhī sarasatī miāe:317

D 297 K 323.

tām sarave deva rukhesara ubhā sāhāne pāsa:

tāre sāhānā dara vace nadī sarasatī:297

Then all the devas and the sages stood near to the Shah,
Then the river Sarasvati was between the armies of the
Shah.

Kx 318.

tāre gura naranu dara sarave ekathu thāe:

tāre daita kārīgo pohoceo āhe:318



D 298 K 324.

tyāre goranā daṛa sarave akhadaṁ thayā:
tām daṭṭa kārīgā dala poṭiyā:298

Then all the army of the guru Nara collects together. (D.
Then all the army of the guru became completed),
Then the demon Kaligo arrived (D. There the army of the
demon Kaligo approached).

Kx 319.

tāre sehena cālatā dharatī vādye dharati
dhamadhamakāra:
pāedarano kāhī pāra na kehevāe:319

D 299 K 325.

tām sena cālanatā dharatī vāje dhamāṁdhamāṁkāra:
tām pāyedarānā anata ne pāra:299

Then as the army marches, the earth sounds dhamadhama;
There is no limit to the number of foot-soldiers.



Kx 320.

te daita evā carabaṭa kare to asīṇa¹ āhe:
te āsāṇa purīe atarīe² bese teṇe vāra:320

D 300 K 326.

tām daita āvyā cyārepāṭa³ tām karateva aisoālī⁴:
tām āsana purī atrikha² baisīyā: tenā vīra:300

There the demon makes mischief _____ (D. There the demon came, from all directions, making mischief),
He sits, occupying a seat in mid-air, at that time (D. There occupying seats in mid-air, his men sit).

1. Asina is not clear.

2. This is probably from the Sanskrit amtriksa 'in mid air.'

3. Cyarepata is usually carapata or carabata.

4. The meaning of aisoali 'from all directions,' was given by Professor Bhayani, as indeed most of the translation of the D version.

Kx 321.

te āsana purī cāle ākāsa:
evā carabaṭa vesa karase daita pirikāsa:321



D 301 K 327.

tām āsana purī cāle ākāsa:

tām āve lapāṭa¹ vekha daīta kare prākarama:301

Occupying his seat, he walks the sky;
In such mischievous guise, the demon will appear before
all (D. There the demon comes in the dress of a lewd
person, performing deeds).

1. Lapata is from the Sanskrit lāmpata.

Kx 322.

te daīta ana taṇu parabha calāve:

ane pāṇī matrīne¹ girītaja² kare:322

D 302 K 328.

tām daīta ānṁnā parabhā calāvase:

anaṁ pāṇī māṁtrī tenā ghruta thāse:302

The demon establishes (D. will establish) places for
giving out food,
And by repeating spells over water, he turns (D. will turn)
it into ghee.



1. A mantra is a 'spell' or 'a magic formula.'
2. Ghee is clarified butter, used in cooking.

Kx 323.

te venu matrī tenī khādhaja thāe:

te daita kārigo kara māhe muā māi bāpa dekhāre

soi:323

D 303 K 329.

belu māntrī khādamja thāye:

tāi karamā muvā mābāpa dekhāde soye:303

On his repeating a spell, sand turns into sugar,
The demon Kaligo, in the Kali era, will make dead mothers
and fathers reappear.

Kx 324.

te katanā ghorā khavarāve khenā¹ sahī:

te nadhī nīra ulaṭī vārāse tehī:324

D 304 K 330, 331.

kāṣṭanā ghodāne khāno khavaḍāve sahī:



nadī ulatī vahavāde² sahī:304

He makes a wooden horse eat food, truly,
He causes the waters of a river to flow in the opposite
direction.

1. This should read khāṇa.
2. Vahavāde is old Gujarati; in modern Gujarati, the
letters have changed places, so we have vahadāve.

Kx 325.

evā carabaṭa kare daita āve dhāro dhāra¹:
tīhā bheimānī² dhunīā³ mirase jāṇa:325

D 305 K 330, 331.

yeso⁴ carabaṭa daita kare yevo⁴ thāre thāra:
tām bahu īmāna dunīyānā jāse:305

As he comes, the demon performs such tricks, from place
to place,
Know that all the faithless people of the world will meet
there (D. Then much of the faith of the world will go).

1. These are alternative forms of thāro thāra 'from place



to place.'

2. This is from the Persian, bi 'without.' In Cutchi it has become aspirated: bhi . Iman is from the Arabic ایمان 'faith.'

3. Dhunīa is from the Arabic 'the world.'

4. Yeso and yevo both mean 'such;' in Kx we have eva.

Kx 326.

te āve daita nahī lāge vāra:

te cālī āve nadhī sarasatīa majhāra:326

D 306 K 332.

te āvyā daita lāgī vāra:

te cālī āvyā daita: nadī sarasatī majhāra:306

It takes no time for the demon to come (D. It took time for the demon to come),
So the demon arrives at the river Sarasvati.

Kx 327.

te daita mähā barīhāre utarase āhe:

tenu sehena kái anaganeō kaheo na jāe:327



D 307 K 333.

te daṭṭa pāvadiye āre¹ utaryā soye:
tenā anaganatārī sena kahyā na jāye:307

The very powerful demon will descend (D. That demon descended onto the bank by wearing magic sandals), His army is so vast, it cannot be counted nor described.

1. The meaning of pāvadiye āre 'wearing magic sandals' was given by Professor Bhayani. The suffix 'ye' denotes the instrumental case. Pāvadiyo is the name of one of the passages going down to the river Sarasvati (Shastriji); thus an alternate translation would be: "The demon came to the place Pavadiyo on the river."

Kx 328.

sarave daṭṭa jodhā avī utare:
tene bohota dina te āve thāe:328

D 308 K 334, 335.

te sarava dala judhā avī utaryā:
tene bahota dana¹ āvatā (thāya):309

All the army and the warriors came;



It took them many days to come.

1. This should read dina 'days.'

Kx 329.

te daita pāvarīāro¹ ihā utare:

te daitanu dara kāhī kaheo na jāe:329

D 309 K 336.

pāvadīyāre āvī utaryā:

te daitana dala kahyā na jāye:309

With magic sandals the demon comes down;
The army of the demon is beyond description.

1. See above, Kx 327, Note 1.

Kx 330.

daitane dara māhe ana na khāe koe:

sāhāne dara māhe sonīe roṭī¹ ekala hoe:

tāre be sehena dhrisato dhrisate mirase:

be sehena vice āsī² nāradha³ sacara:330



D 310 K 337.

te daītanā dalamā ānaṁ nā khāve kāye:

tām śāhānā dalamā sonī yeka roṭī hoye:310

D 311 K 33 .

tyāre behu sena drīṣṭe drīṣṭe malāyā:

te vīca nāraṁda āvī saṁcaryā:311

Nobody eats food in the army of the demon,
In the army of the Shah, one loaf suffices one hundred;
Then the two armies will meet (D. met) eye to eye,
In between the two armies, Narada arrives.

1. Roṭī is round, unleavened Indo-Pakistani bread. Roṭī is Urdu-Hindi; in Gujarati, it is called roṭali, in Cutchi-Sindhi, it is called māni. This second line is not clear; this is a possible translation.

2. This should read āvī instead of asi.

3. Nārada is a saint in Hindu mythology, who by his mischievous pranks, makes two sides fight, so that the demons can be destroyed. He always fights on the side of the right.



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Kx 331.

to doe dāra vice ¹ cārā karase ghanā:
tāre deva dānavane jujhāve ghanā:331

D 312 K 339.

te doye dala vīce nāradaṁ cālā karase ghanā:
tām deva dānavane jumjāvase ghanā:312

Narada will play many tricks between the two armies,
Thus he causes (D. will cause) much fighting between the
devas and the demons.

1. The word after vice in Kx is not legible. It is
probably nārada as in D.

Kx 332.

tāre āve haṇamata¹ dhadyā dharīne kare kalora:
te hāka sunīne kabheo sarave sasāra:332

D 313 K 340.

āvyā hanavaṁta dhajā dhārī nakamṛaṁka²:
kala tenī kāla: te hāka sunīne kamapase sura:313

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Then Hanuman comes, bearing the standard, and making a great noise (D. Hanuman, the standard bearer of Nakalamki comes),

Hearing his shout, the whole of creation trembles (D. His lustre is black; hearing his shout, the sun will tremble).

1. See above, Kx 244, Note 1.

2. See above, Kx 6, Note 2.

Kx 333.

te cosāṭha jogaṇī sāhāne puche vīcāra:
sāmī tame kaho to daitanu daṛa sukīne¹ karu²
saghāra:333

D 314 K 341.

cavasāṭa lākha jogaṇī sāhāne puche vīcāra:
svāmī kaho to daītanā dalana sāmka karu sadhīra³:314

Sixty-four (D. sixty-four lakhs) ascetic women ask the Shah his intent:

"Lord, if you command us, then we would suck dry the army of the demon and destroy it."

1. The medieval Gujarati word, from the Sanskrit sosi is



sokhi 'to suck dry.' The modern Gujarati word is sosi.

Kx uses sukīne, of which the modern Gujarati form would be sukāvīne. Cf.

2. The verb should be kariyem (see above, Kx 34, Note 2).

3. This should be saghāra, as in Kx.

Kx 334.

tāre puche pavana sāmī mune rajā dīo kaho to:

daitanu dara mārī dīu udāe:334

D 315 K 342.

to puche pavanam svāmī mohe¹ rajā devo to sahī:

to daītanā dala mārū thāra:315

Then the wind asks, "Lord, if you give me permission, and order me,

I can kill the army of the demon, and make it flee." (D.

Then I would annihilate the army of the demon).

1. Mohe is an old form from Braja Bhasa. Modern Gujarati is mane.



Kx 335.

tāre bhīmasehena¹ boleā sāhājī ame venatī karuu:
sāmī tame rajā dio to ame raṇa māhe laṇau:335

D 316 K 343.

to bhimasena bolyā sāhājīne vīnatī karī:
tame rajā devo to āme ranamā caḍu:316

Then Bhimasena says, "Lord, we implore you,
If you grant us permission, I will fight in the battle
field.

1. See above, Kx 213, Note 1.

Kx 336.

sāmī tame kaho to saraga maḍhara feravī upara karu:
kaho to kāṛīgā dajālāne¹ jīvato leine āgara dharu:336

D 317 K 344.

to svāmī tame kaho to ame saraga maḍāmla pheri upara
karu:
kaho to kālīgā dānavane jīvato dharu:317



"Lord, if you tell me, I would turn the celestial sphere upside down;
If you say, I would present Kaligo, the Dadjdjal alive."
(D. Of you would so order, then I would present the demon Kaligo alive).

1. Dadjdjāl is the monster who, according to Islamic tradition (though not the Qur'an), will appear when Gog and Magog break through the wall. He will be evil, and will try to lead men astray; he will be powerful, but his power will disappear before Jesus and the Mahdi, and the Mahdi shall slay him. Then the Mahdi will establish a reign of righteousness, and then the Last Judgement will come. (See "Dadjdjāl" in the Encyclopaedia of Islam.) The Kx MS. here is equating the demon Kaligo, whom the last Kalki incarnation is supposed to kill, with the Islamic Dadjdjāl, whom the Mahdi (or for the Ismailis, the Shah, or Imam) is supposed to kill.

Kx 337.

tāre sāhājī boleā bhīmasu sataja bhāi:
tame pāce pa 1 cho māhā barīāī:337



D 318 K 345.

to sāhojī bolyā bhīmasena satajo bhāī:
tame pāca putra māhā balīyā sahī:318

Then the Shah said to Bhimasena, "That is true, brother,
Each of you five brothers is very strong."

1. The rest of the word is not legible. In D we have
putra 'sons.'

Kx 338.

tāre esī vāta sāhebhe bhīmasu kahī:
tāre taratakheva surajā rānī kamaṛā kuara āveā
sahī:338

D 319 K 346.

to yesī vāta sāha bhīmasu kahī:
tatakhena surajā rānī kamaṛā kuvāra āvyā sahī:319

Just as the Shah spoke thus to Bhima,
At that very moment, Queen Suraja, and Prince Kamala
appeared.



Kx 339.

jīhā gura nārāeana¹ baethā ekathā:
tīhā surajā rānī kamaṛā kuara paraṇāma karī lāgā
sāhane¹ pāhe:339

D 320 K 347.

jām srī gora nārāyena deva bathā akhadām:
tām surajā rānī kamaṛā kuvara pranāma karī lāgā
pāye:320

There, where the guru Narayana sat in one place (D. sat complete ?),

There, Queen Suraja and Prince Kamala, having greeted him, touch the feet of the Shah (D. touched his feet).

1. Nārāyana is another name of Viṣṇu (see above, Kx 184, Note 1). In Kx, Narayana is equated with the Shah.

Kx 340.

tāre surajā rānī kamaṛā kuara venatī kare che gura
narasu¹ āe:
sāmī mārā amane purabha janamanā² bhakaso pāpa:340



D 321 K 348.

to surajā rānī kamaṛā kuvara vīnatī gora nurasu kare
che āpāra:
svāmī āmārā purava jalamanā baṁkhśo pāpa:321

Then Queen Suraja and Prince Kamala beseech the guru Nara
(D. the light of the guru):

"Our Lord, forgive the sins of our previous lives.

1. See above, Kx 54, Note 2.
2. This amounts to accepting the theories of karma and the reincarnation of souls.

Kx 341.

sāmī āja purabha janamanā pāpa¹ amārā gaeā:
ame gura naranā carananā darasana kiā:341

D 322 K 349.

svāmī āja puraba jalamano pāpa amārā gayā:
ame gora nara² carananā darasana thaṁyā:322

"Lord, today the sins of our previous lives have gone,
We have attained the vision of the feet of the guru Nara.



1. The Satpanthi Ismailis believe that if they have the didar (vision) of the Imam their sins are washed off.
2. D MS. also has guru Nara here.

Kx 342.

sāmī ame madhamathī¹ utama thiā āja:
sarave dukha dāradhara gaeā che āga:342

D 323 K 350.

svāmī āme madhamatī utamañ thayā:
āja sarave dukha dālīmdra āmārā gayā:323

"Lord, today from the mediocre, we have become superior,
All our feelings of pain and debasement have gone away."

1. This is from the Sanskrit madhyama; the 'y' has been dropped.

Kx 343.

te heta dharī sāhā māro ____ vasata¹:
suno surajā rāñī kahu eka vāta:343



D 324 K 351.

tām heta dharī śāhā māro bole sata:

suno surajā rānī kahū ekījo vāta:324

Then lovingly, my Shah speaks the truth

"Listen Queen Suraja, I shall tell you one thing.

1. The first line in Kx 343 is incomplete; the D version is used for the translation.

Kx 344.

āja juga māhe daīta duṣaṭa¹ kāṛigo āhe:

sagarī sagha pohotī² have māreu jāe:344

D 325 K 352.

ā jugamā daīta druṣṭa¹ kālaṅgo āye:

sagalī saṅghāpāṭa tenī māri jāye:325

"Today, in this era, the evil Kaligo has come (D. In this era, the shameless Kaligo has come),

All his _____ will be destroyed."

1. Dusta is 'evil;' druṣṭa means 'shameless.'

2. The meaning of sagha pohoti is unclear; there is a



Sindhi word **فناکت** meaning 'corrupt,' perhaps it means
'a corrupt design' or 'evil design.' K has samdha poti.

Kx 345.

te guranara esā vacana boleā sataja bhāe:
te devane karī paranāma mātā putra daitane dāra māhe
jāe:345

D 326 K nil.

tām goranara¹so vacana bolyā sataja bhāī:
tām devane karī pranāma ne daitāne dalamā jāye:326

There, truly, the guru Nara said such words, brother,
Then having greeted the deva, the mother and son leave
for the army of the demon.

1. D MS. uses gora nara again here.

Kx 346.

te sāmīne dāra mēhethī surajā rāñī kamaṛā kuara radhā
māgī nīsareā:
te daita kārīgāne dāra māhe āvī sacareā:346



D 327 K 353.

svāmīnā dalamātī surajā rānī kamalā kuvāra: rajā
māgīne nasaryā:
tām daīta kālagonā dalamā jāī saṁcaryā:327

Having taken permission, Queen Suraja and Prince Kamala
departed from the army of the Lord,
They arrived at the place where the army of the demon
Kaligo was.

Kx 347.

daīta āvato putra dīṭhā nāra:
daīta kāṛīgo che boleō bhupāra²:347

D 328 K 354.

daīta āvatā dekhī puta nāra:
tām daīta kāṛīgo bhole¹ bhopāla:328

When the demon Kaligo saw his son and wife coming,
The demon Kaligo, the protector of the earth, spoke.

1. This should be hole 'he speaks.'
2. Perhaps the demon is called bhupara 'the protector of the earth' sarcastically.



Kx 348.

tame suṇo kamaṛā kuara sataja bhāi:

tame ihā āveā koṇa guṇa bhāi:348

D 329 K 355.

tame sunā kamaṛā kuvāra sataja bhāi:

tame āyā kone kāraṇa:329

"Prince Kamala, listen to the truth, brother,
For what reason have you come here, brother?"

Kx 349.

te tame amane¹ cīnaba nagarīano² āpeo rāḍya:

te cīnaba choṛī kema āveo āja:349

D 330 K 356.

te āme tamane cīna desanu āpuu³ rāja:

to desa choḍī kīva⁴ āvyā āja:330

"We gave you the kingdom of the city of Cinaba (D. of the
country of Cina),
So why have you left Cinaba (D. the country) and come here
today?"



1. This should be ame tamane as in the D MS.
2. Nagarī usually means 'city,' but the MS. uses it to mean 'country' as well.
3. This should read apyum (see above, Kx 34, Note 2).
4. Kiva is Apabramsha, but here it might be an error for the old Gujarati kima (Shastriji).

Kx 350.

tāre boleā kamārā kuara surajā rāñie sataja bhāi:
e abhagasu¹ judha kāhī kareo na jāi:350

D 331 K 357.

bolyā surajā rāñī kamāmra kuvāra sataja bhāi:
ye ābhamgasu kāhī jhudha karā na jāye:331

Then Prince Kamala and Queen Suraja spoke the truth,
brother:

"One cannot really fight the Indestructible One.

1. See above, Kx 142, Note 1.



Kx 351.

e deva trana bhamāṇa sisitanu dhanī jo āhe:
te abhagasu judha karēo kema jāi:351

D 332 K 358.

ye deva trībhavana srīṣṭāno che dhanī:
to ye ābhāṅgasu judha kema karaso rāye:332

"This deva is the master of the creation of the three
worlds;

So how can one fight with this Indestructible One.

Kx 352.

te deva sirī macha¹ rupe vāreā veda:
sakhaā daitano musataka chedeo teja:352

D 333 K nil.

ye deva srī māṁcha rupa valyā veda:
tyāre saṁkhāsura daītanā mastaka chedo tyāhā:333

"That deva, in the form of Sri Macha, returned the veda,
He is the same who burst the head of the demon Sakha (D.
the demon Samkhasura).



1. Macha 'fish' is supposed to be the first incarnation of Visnu (see Intro. pp. 17-20).

Kx 353.

e deva korabha¹ rupe mudhakīṭaka saghāreo:
rina māhe dhareo:353

D 334 K nil.

ā deva srī krumaṁ rupe maducetaka daīta saghāryo:
tyāre tene caudā ratana kādyā srī harī:334

"That deva, in the form of a tortoise, destroyed the demon Mudhakitaka (D. Maducetaka),
And put him in the field (D. Then Sri Hari took out the fourteen jewels).

1. Korabha, or rather kurma 'tortoise' is the second incarnation of Visnu (see Intro. p. 20).

Kx 354.

tāre tenā catura dasa kā__da¹ sirī harī:
te deva vārāhā² rupe dhareo vi__sa³: pirithamī



dāra vicāe:354

D 335 K nil.

ā deva srī vārā rupe dharī vālase:

prathavī rākhī dāde ucāra:335

"Then Sri Hari _____ the fourteen _____,
That deva assumed the form of a boar _____ (D. will return)
and kept the earth upon his fangs.

1. Something has dropped from the middle of this word,
so the meaning of the entire first line is not clear.
2. Varāha 'boar' is the third incarnation of Visnu (see
Intro. p. 21).
3. This word is not clear in the MS.

Kx 355.

deva sirī nārasaga¹ rupe haranākasa² hareo:

sirī vāemaṇa³ rupe baṛi⁴ chaṛeā⁵:355

D 336 K nil.

ā deva srī narasīga rupe: yene haranākāsava tyāhā

hanyā:

te vāmaṇna rupe rājā balī chalyā:336



"The deva, in the form of Sri Narasimha, abducted (D. killed) Haranākasa,
In the form of Sri Vāyamaṇa, he cheated the king Bali.

1. Narasimha, literally 'man-lion' is the fourth incarnation of Visnu (see Intro. pp. 21-23).
2. The Sanskrit for this name is Hiranyakaśipu; the old Gujarati form is Hiranyakaśyapa.
3. Vāyamaṇa, as the batuka or 'short man' is the fifth incarnation of Visnu (see Intro. pp. 23-24).
4. Bali is the king of pātāla 'the underworld' in Hindu mythology.
5. Chalyā 'cheat' is a rare usage, even in old Gujarati (Shastriji).

Kx 356.

e deva faṇasarāma¹ rupe sisitara arajāna² kāṭī³
pajhare dīo:
sirī rāma⁴ rupe dasa musataka to rāvaṇa chedeo:356

D 337 K nil.

ā deva prasaraṁa rupe: sāsā ārajuna kāṭī pījamre dīyā:
srī rāma rupe dasa mastaka rāvanā chedīyā:337



"That deva, in the form of Prasarama, cut King Sasrarjuna,
and put him in a cage,
In the form of Sri Rama, he burst the ten heads of Ravana.

1. Prasarama is the sixth incarnation of Visnu (see Intro. pp. 24-25).
2. The correct name is Sahasrarjuna, meaning 'the thousand armed.'
3. Rama is the seventh incarnation of Visnu, and is the hero of the epic Rāmāyana. He killed the ten headed demon Ravana, the king of Ceylon (see Intro. pp. 25-28).

Kx 357.

te deve māreo ravana paravāra:
samatha¹ rādyā bhibhikhaṇane² sopeo tee:357

D 338 K 359.

tām ravana māri pravāryā³:
rāja bhībhakhana āpyā sahī:338

"That deva killed Ravana, with his progeny (D. There he
killed Ravana, and went),
He entrusted the whole kingsom to the care of Vibhikṣana.



1. This word is from samasta 'whole' or 'complete.'
2. The correct name is Vibhiksana.
3. Pravarya is probably from the Gujarati paravaravum 'to go;' in Kx paravāra is used, which is from the Gujarati parīvāra 'family, progeny.'

Kx 358.

deve sirī kāna¹ rupe bahu calatraja kīā:
te caudha² bhamana mukha māhe dhareā³:358

D 339 K 360.

ā deva kāna rupe bahu calitra karyā:
cavadā² bhavana tām mukhamā dharyā:339

"The deva, in the form of Kṛṣṇa, performed many feats,
He put the fourteen worlds in his mouth.

1. In Gujarati, Kṛṣṇa, the eighth incarnation of Viṣṇu, is often called Kāna (see Intro. pp. 28-30).
2. We have caudha in Kx, and cavada in D; in medieval Gujarati, the 'u' and 'v' are easily interchangeable.
3. This is probably a reference to an incident in the Tenth Book of the Bhagavata Purana: When Kṛṣṇa was still a child, his mother was scolding him for having stolen



butter. She wanted to tie him up, but he refused to be tied. Every time she tried to tie him, the rope fell one measure short; so eventually she despaired of ever being able to tie him. Just at this point, the child Kṛṣṇa felt sorry for his mother, and allowed her to tie him up; he also opened his mouth, and in a split moment, she saw all creation in it. The fourteen worlds represent the total creation.

Kx 359.

deve māreo kasa¹ kārana avatāra:
deva jādharma² koṛa kīdho saghāra:359

D 340 K 361.

tām deva māro kamsam kārana āvatāra:
tām deva dānavanā kuṛanā kīdhā saṅgara :340

"The deva killed Kamsa, the purpose for which he had incarnated himself,
The deva destroyed the progeny of the Yādvas (D. of the demon).

1. King Kamsā was the evil uncle of Kṛṣṇa. It had been foretold to him that his sister's eighth son would kill



him, so he tried to destroy all the sons of his sister. Nevertheless, Kṛṣṇa was miraculously saved, and Kṛṣṇa eventually killed him (see Intro. pp. 28-30).

2. Jādhava is Yādva, the tribe of Kṛṣṇa; here it probably refers to the family of Kamsa. In the D MS. we have danava 'demon.'

Kx 360.

sirī deva budha¹ rupe daita durajodhana² haṇeo gaeo:
tihathī³ jagata⁴ pādhave⁵ dhuāre ubho raheo:360

D 341 K 362.

ā deva srī bodha rupe daita jarājodhamna hānī gayā:
tathā bhaga(ta) pāṇḍamvane dvāre jāī ubhā rahyā:341

"Sri deva, in the form of Buddha, destroyed the demon Duryodhana,
And then he went and stood at the threshold of the devotee Pandavas.

1. Buddha is accepted as the ninth incarnation of Viṣṇu by Hinduism. The Satpanthi interpretation of the ninth Buddha incarnation is totally distorted and unhistorical (see Intro. pp. 30-34).



2. Duryodhona is the cousin of the Pandavas, and fought against them in the Indian epic Mahabharata. He was not killed by Buddha, as this Satpanthi text relates.

3. This word is not legible.

4. Here the word jagata makes no sense; perhaps it should be jagana for yagnā or a 'sacrifice' that the Pandavas were supposed to be making when Buddha went to see them.

5. This is a Hindi-Urdu, as well as a Cutchi plural (see above, Kx 213, Note 1).

Kx 361.

e deva bhagata sakhāio¹ che sadhā kirapāra:
e dharanī dhare² che dhīna dhaeāla³:361

D 342 K 363.

ā deva bhagata sakhāīyā sadā kīrapāla:
to deva dharanī dharyo che dīna dayāla:342

"That deva has befriended the devotee, he is ever merciful,

He is the sustainer of the earth, the compassionate to the poor.



1. Sakhī is 'a friend;' but the word sakhāio is seldom used as a verb, as it is here.
2. Dharaṇī dhara is an epithet of Viśnu, who is supposed to be the sustainer of the earth, while the gods Brahmā and Shivā are the creator and the destroyer, respectively (see Kx 77, Note 2).
3. Cf. the commonest Islamic formula for God, the basmala as well as the shahada, the Islamic Profession of Faith, both of which contain the phrase 'the Compassionate, the Merciful' (also see Kx 77, Note 3).

Kx 362.

te deva āja dasamu avatāra nikalaki¹ avatāra abhaga²
avatāra:
te tu bharathāra āja kema na cetore kārīgā gemāra³:362

D 343 K 364.

to deva āja karajugamā nakalamka ābhaṅga āvatāra:
to tu bharatāra: āja keva⁴ na cetore kālīgām
gavāra:343

"That deva is, today, the tenth incarnation, the Nikalamki incarnation, the Indestructible incarnation (D. So today in the Kali era, the deva is the indestructible Nakalamka



incarnation),

So, O husband, why do you not take heed, you ignorant
Kaligo?"

1. See Kx 6, Note 2.
2. See Kx 142, Note 1.
3. See Kx 141, Note 3.
4. This is a medieval form of the modern kema 'why.'

Kx 363.

e devanā dasa avatāranā guṇa¹ rāñīe kaheā sataja bhāi:
tāre daita kārīgāne mana māhe kirodha na miāe:363

D 344 K 365.

ā devanām dasa āvatāra gīnyā kahu sataja bhāi:
tyāre daī(ta) kālīgāne manama krodha na māye:344

The queen told the stories of the ten incarnations of
that deva truly, brother (D. "I have recounted the ten
incarnations of the deva truly, brother."),
Then the anger of the demon could not be contained.

1. Literally, guṇa means 'qualities' in Gujarati. It is
translated here as 'stories.'



Kx 364.

hāre¹ rāñī tu ana maro bharakhīe² ane tu vākhāñīe²

harī:

te tu ama ghara nārī kesī esatrī³:364

D 345 K 366.

anam hāre rāñī bharakho ana (maro) ta vakhāna haranā

karo:

to tu ama ghera nāra kema suhāye³:345

"O Queen, you eat my food, and you praise Hari,
So what kind of a wife are you in my house?

1. Hāre is a verse tag for songs.

2. Bharakhīe, vākhāñīe are Cutchi second person, singular, feminine forms; Gujarati would be bharakhe, vakhāne.

3. Cf. Rāvana Mandodari Saṁvāda, where the wife of Ravana, the demon, takes the side of Sita, the wife of Rama, against her own husband. In medieval Gujarati literature-
i. e. from the sixteenth century onwards the wife of the demon, or an evil element taking the side which represents the right and the good, is a convention (Bhayani).

Traditionally, the Indian wife is supposed to regard the husband, whether he is good or evil, as a semi-god and never oppose him; therefore, this departure in Gujarati literature is interesting. The D MS. uses the word suhāye



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'to look beautiful and good;' only a wife who conforms
looks beautiful and good.

Kx 365.

jenī tu nārī so sirevo cho pae:
te abhagane hu māru thāe:365

D 346 K 367.

jenā nārī tu seve pāye:
te ābha(mga)ne hu māru uthāye:346

"Woman, the one whose feet you serve,
I shall kill that Indestructible One.

Kx 366.

jenā samarāṇa karo cho rāta ne dīhā¹:
tenā abha kātī lāvu sīsa:366

D 347 K 368.

jenā tu sumamra(ṇa) kare che rāta dana¹:
āba tenā hu kātī lāu sīra:347.

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"The one whom you are remembering night and day,
Now I shall cut his head off and bring it to you.

1. Dihā is probably an old Gujarati form; modern Gujarati is dīvasa, and Cutchi is dīm meaning 'day.' In the D version, it should read dīna from Hindi, instead of dana which is an error.

Kx 367.

have huu tenu sehena māī dekhāru:
to hu daita kālīgo māhā barivata:367

D 348 K 369.

tām have hu tanī¹ nīsānī māī karī dekhādu:
to daita kālīgo māhā balivamta:348

"Now I shall kill his army and show you (D. So now I
shall kill him and make it a sign to you),
That I, demon Kaligo, am very powerful."

1. This should read tenī.



Kx 368.

tāre boleā surajā rānī kopeā taratakāra:

surajā rānī hāthe dadho lidhā sabhāra:368

D 349 K 370.

to bolyā surajā rānī tatakāla:

tyāre surajā rāniye dāḁdo līdho hāte sabhāla:349

The Queen Suraja, getting angry, spoke at once,
Queen Suraja deliberately took up a stick in her hand.

Kx 369.

te janamamā je satīnā mukha māhethī mārā na() kahī:

te dadho leine daitane (ga)radhana¹ māhe dee:369

D 350 K 371.

to satī jalamma madha mara naha kahī:

to dāḁdo laī daitanā garadaḁ(na)mā deye:350

That virtuous woman, who had never uttered the word "die"
in her life,
She took up a stick, and she hits the neck of the demon
with it.



1. Garadana is from the Persian 'neck.'

Kx 370.

jāre te satīnā mukha māhethī mārā nīsareā:
tāre tihā daitanu musataka¹ tuti¹ dharanīe upara
pareo:370

D 351 K 372.

jāre te satīnā mukhamāti mera nīsare:
te daītanā mastaka tyāhā dharanī dhara padē:351

When the word "Die" came out of the mouth of that
virtuous woman,
Then the head of the demon fell upon the ground there.

1. These words are barely legible in the MS.

Kx 371.

tāre te sehena māhethī pareo pukāra:
surajā rānīe māreo potānu bharathāra:371



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D 352 K 373.

to tāre sarave senamā padī pukāra:

ye surajā rānī¹ māre potāno bharatāra:352

Then a shout arose throughout that army,
"Queen Suraja has killed her own husband."

1. In Gujarati, it should be rānī (see Kx 20, Note 3).

Kx 372.

tāre sarave jodhā rīse uṭhī karī:

have enā sehena kahī jāe ()rī¹:372

D 353 K 374.

tām sarave judhā uṭhāyā mähā rīsa karī:

have yene māru kāhām jāye che harī:353

Then all the warriors swarmed in great anger,
"Now we shall kill him; where can Hari go?"

1. Some words are not legible here; the D version has
been used for the translation.

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Kx 373.

e rāñīe ene _____¹ māṭe māreo potānu bharathāra:
te abhagano sira kātī lāvīe turatakāra:373

D 354 K 375.

rāñīe anasele² jamnamā māryo potāno bharatāra:
to abhagam tenā sarave lāvīe tatakāla:354

"The Queen has killed her own husband _____;
So let us cut and bring the head of the Indestructible
One at once."(D. "So let us bring everything from the
Indestructible One.")

1. This is not legible in the MS., so the meaning of the
whole line is not clear.

2. The meaning of anasele in D is not clear. The K version
reads: "e rāñī tame siā māṭe māreo potānu bharathāra?"
meaning, "O Queen, why did you kill your own husband?"

Kx 374.

tāre halahalakāra bee sehena māhe hoe:
tāre raṇa khetra māhe bee sehena āvēā sāma sāmuā
joe:374



D 355 K 376.

tyāre haṛahamṛakara bahu dalamā hoye:

tāre rānī kārana svāmī sāmā dalamā āvyā joye:355

Then there is a great commotion in both the armies (D.

Then there is a great commotion in the army),

Then both the armies come face to face in the battlefield

(D. Then for the sake of the queen, the Lord comes to the opposing army).

Kx 375.

sapaṭa¹ pirabhāte jema ugeā sura:

ema sāmā sāmūā vādye ranatura:375

D 356 K 377.

śā prabhāte bhoma uge sāra:

yema svāmī śāma vajarānī tāri²:356

As soon as the sun arose in the early morning (D. The

Shah, like the rising sun in the morning),

Warhorns begin to play back and forth.

1. Sapata is probably zapato or sapāto 'quickly' in Gujarati.



2. The text of the second line of the D version is corrupt.

Kx 376.

te doe daṛa māhe jodhā laṛe:

te doe daṛa māhe eka na āve hāra:376

D 357 K 378.

to do dalamā judhā laḍe uparācāra:

to do dalamā yeka na āve hāra:357

The warriors from both the sides fight (D. in quick succession),

But neither of the two armies is defeated.

Kx 377.

te malakesara¹ daitasu laṛe che bhīma rāe:

to māre jodhāne gadhā kare² pirāna:377

D 358 K 379.

to malakesarasu laḍe bhīma rāye:

māryā judhā gadā kaṁna³ kāhaḍyā prāna:358



King Bhima is fighting with the demon Malakesara,
He hits the warrior with the mace, and drives his soul
out.

1. See Kx 152, Note 1.
2. This should probably be kādhe 'to take out' rather than kare 'to make.'
3. Kamne is an old Gujarati word, meaning 'near, with.'

Kx 378.

ragatakesara¹ daitasu laṛe che nikara² rāe:
jene bāranu³ nahī koi ata na pāra:378

D 359 K 380.

to ragamtesara daitasu laḍe nakula la⁴ rāye:
jeno bala nahī ataṁ ne pāra:359

King Nakula fights with the demon Ragatakesara (D.
Ragamtesara),

There is no limit to his arrows (D. There is no limit
to his prowess).

1. See Kx 155.
2. See Kx 213, Note 1.



3. This can be read as bana 'arrows' or bara, which is probably an error for bara 'prowess.'
4. The la is superfluous here.

Kx 379.

raṇakesara¹ daitasu laṛe bhuta paṇāsa:
te laṛe jodhā ne bole vāsa²:379

D 360 K 381.

raṇakesara daītasu laḍe bhuta pīsāla³:
bhīḍe judhā tā bole vīcāra:360

Fifty ghosts fight with the demon Ranakesara (D. Ghosts and spirits fight with the demon Ranakesara),
The warriors fight and shout (D. The warriors close in, speaking their thoughts).

1. See Kx 154.

2. This should probably read vāta, not vāsa. I have translated it as 'shout.'

3. There is no such word as pisala in Gujarati; it is probably an error for pīcāśa (see Kx 154, Note 4).



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Kx 380.

tahie gajakesara¹ che mähā balivata:
te saga tare² che vīra haṇamata³:380

D 361 K 382.

daīta gajakesara che mähā balivāmta:
tesu lade vīra hanamvāmta:361

Gajakesara is very brave indeed,
The hero Hanuman fights with him.

1. See Kx 153.

2. This should be lare 'to fight', instead of tare.

3. See Kx 244, Note 1 and Kx 332, Note 1.

Kx 381.

haṇamata vīra parabhata lese sabhāra:
daīta gajakesarane ratha upara dese roṛa¹:381

D 362 K 383.

hanavamta prabata lese sabhāla:
daīta gajakesaranā ratha upara dese rola:362

Hanuman will take up a mountain with deliberation,

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He will throw it onto the chariot of the demon
Gajakesara.

1. There is no such word rola, but in Cutchi the word
rora means 'to throw into disorder.'

Kx 382.

te daita āvato paravata lese sabhāra:
tenā kaṇa kaṇā¹ vicethī kare niridhāra:382

D 363 K 385.

tām daṭṭa āvatā parabatane lese saṁbhāla:
te kaṭakā vace kare nī(ra)dhāra:363

The demon will deliberately catch the mountain;
He breaks it up into pieces, for certain.

1. Kaṇa kaṇa means 'small pieces' in Cutchi.

Kx 383.

te haṇamata vīra bijo parabhata lese uṭhāe¹:
te daita gajakesarane māre ṭhāe:383



D 364 K 386.

to hanavaṁta vīra bīju pravatane lese uṭhāye:
tām daīta gajakesarane māre uṭhāye:364

The brave Hanuman will pick up another mountain,
He strikes the demon Gajakesara dead with it.

1. The monkey god Hanuman is supposed to have had the power to pick up mountains. There is a story in Hindu mythology, how Hanuman was once asked to find a certain medicinal plant before sunset. This plant was supposed to grow on a specified mountain. Hanuman set off, but by the time it was growing dark, he had not found the plant specified; so he picked up the whole mountain and brought it back.

HANUMAN

Kx 384.

te māhe kopī karīne hanamata jodho mara¹. māra kare:
daīta gajakesara bahuta jodha karīo che:384

D 365 K 387.

te māṭe kopī karīne hanavaṁta vīre judhā māryā joye:
daīta gajakesara bahu tāmhā judhā kare che teye:365

The warrior Hanuman, getting angry, slaughters all around



him (D. For that reason, the brave Hanuman, getting
angry, hit many warriors),
The demon Gajakesara fought well too.

1. The first mara is not too clear in the MS.

Kx 385.

bijā lare jodhā ne kare vāta:
te doe dāra māhe kene na āve hāra:385

D 366 K 387, 388.

to bījā judhā laḍe bhiḍe sāra:
te do dalamā yeka na āve hāra:366

The other warriors fight and talk (D. So the other
warriors fight, closing in),
Neither of the two armies loses.

Kx 386.

tene churī kaṭārī kāḍhe jema:
jema pasato¹ māre daitane pare raṇa tasa:386



D 367 K 388.

tene churī kaṭārī kede bhama² pāse sarase³:
tāre tām paḍe ranām taise:367

As he takes out a knife and a dagger (D. Bhima has a
knife, and a dagger at his waist),
Then he falls into battle thus.

1. There is no word such as pasato in Gujarati; the whole line is not clear, a possible translation is given.
2. This should be Bhīma perhaps. The whole line is unclear; a possible translation is given.
3. The correct word in Gujarati is sarasu; it is an old Gujarati word meaning 'adjoining.'

Kx 387.

jema jodhā gāje garajasu laḍe uparācāra:
te doe dara māhe eka na āve hāra:387

D 368 K 389, 390.

judhā gāje garaje laḍe uparācāra:
to do dalamā yeka na āve hāra:368

The warriors roar and thunder as they fight in quick



succession,

But neither of the two armies loses.

Kx 388.

tiḥā hasī karī sāhā māro boleā tatakāra:

khanaga tridhāro¹ sāhā lese hātha:388

D 369 K 390, 391.

tām hasī karī sāhā māro bolyā tatakāra:

tām khaḍām tridhāro sāhā lese hāta sabhāla:369

There laughing, my Shah spoke at once,

The Shah will take the three-edged sword in his hand.

1. See Kx 200, Note 1.

Kx 389.

te khanu mana vīcārī lese jādhu¹ rāe:

te daitanu daṛa māre sarave tene ṭhāe:389

D 370 K 391, 392.

te khāḍu manām vīcārī mele² jadu rāye:



te daītanu sarave dala māru³ tene ṭhāra:370

Having thought in his mind, the Yadva king will take up
the sword (D. puts down);
So he kills (D. he killed) all the army of the demon
right there.

1. See Kx 197, Note 1.

2. Mele is from the Gujarati verb melavum, which means
'to put down, to leave,' but this meaning does not fit
in here.

3. See Kx 34, Note 2.

Kx 390.

nadhī sarasatī daitane ragate vahe:
te ragate cāleo to sahu koe kahe¹:390

D 371 K 392, 393.

tyāre nadī sarasatī daītane ragante vahī:
tām ragate cāle sahu koī:371

The river Sarasvati flows with the demons' blood (D.
flowed),
"Blood was flowing," so everyone says (D. There all flow



like blood).

1. The second line of either text is not clear; this is a possible translation.

Kx 391.

cāra juga sudhī nadhī sarasatī emathī¹ rahī:
te daita kāṛīgāne ragate paṛī rahese² sahī:391

D 372 K 393.

te cāra juganī nadī sarasatī āmatī rahī:
daīta kāṛīgāne ragate pura vase³ sahī:372

For four eras, the river Sarasvati has remained useless,
With the blood of the demon Kaligo, it will truly flow.

1. Emathī is probably from the Gujarati word amathum 'uselessly.'
2. Paṛī rahese is not clear; literally, it means 'will remain.'
3. Pura means 'full,' and vase is probably from the Gujarati word vaheśe 'to flow.'



Kx 392.

te deva laṛe sarave sāhāne heta:

kāṛīgānu daṛa sarave māre ranakhetra:392

D 373 K 394.

tām deva laḍī sarave sena śāhā nehalatā¹:

ana kā(li)gānā sarave sena māryā ranakheta:373

All the devas fight for the love of the Shah,
They kill (D. killed) all the army of Kaligo in the
battle-field.

1. This line is not clear; this is a possible translation.

Kx 393.

sāhānu sarave sehena cāleo ekatho:

daitano sira caṛāvī¹ jāe:393

D 374 K 395.

tām śāhānā sarave sena cadhe ākhamdīyā:

te daītānā sira cadhayā jo jāye:374

All the army of the Shah marches together (D. complete),
The head of the demon is put up.



1. Caḍāvavum in Gujarati means 'to mount, to put up.'

The text is not clear, it does not say where the head of the demon was put up. The K version reads: "daiṁtanuṁ sira khurīe caḍāveyo jāhe" meaning, "The head of the demon was tied to the hoof."

Kx 394.

dhala dhalane¹ kherīāe daita sira cāleo āhe:
leine nākheo cīna nagarīa majhāra:394

D 375 K 396.

duṛa duṛa ghodāne kharīsu daita sarave cālīyā:
te laī nākhīyā cīna nagarī mahī:375

The head of the demon comes at the hoof of the Dula Dula
(D. All the demons come at the hoofs of the horse Dula
Dula),
They took it and threw it into the city of Cina.

1. See above, Kx 190, Note 1.



Kx 395.

te cīṇa māhā cīṇa daitane nagarīa māhe āe:
sarave dubāve sāhā:395

D 376 K 397.

cīṇa māhā cīṇa daitanā nagara jo joye:
te sarave mārī samadramā dubāye sahī:376

Cina Maha Cina is the city of the demon,
The Shah causes it all to sink (D. Destroying it all, he
causes it to sink into the sea).

Kx 396.

te sarave mārī dāṇava naravasa karāe:
kamarā kuara sira bharāṇa bharāe¹:396

D 377 K 398.

tām sarava mārī daitanā nīravamsa karīyā:
tām kamarā kuvarane sīra bharana jo bharīyā:377

All having been killed, the demon was left without
descendants,
The responsibility was then put on the head of Prince
Kamala.



1. See above, Kx 57, Note 1.

Kx 397.

te bhagatane bharana bharī sāhājī boleā vāṇa:
tāre ajarāila¹ firasatā dese faramāṇa:397

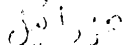
D 378 K 399.

tām bhagatane bharana sāhā bolyā vena:
tām ajarāila: firastāne dese faramāṇa:378

Having given responsibility to the devotee, the Shah
spoke the word,
Then he will give an order to the angel Azra'il.

1. An alternate translation of line two in Kx would be:

"Then the angel Azra'il will give an order."

Arabic :  is the angel of death. He is one of the
four archangels; the name is spelled either as Azra'il
or Izra'il (see A. J. Wensinck, "Izra'il" Encyclopedia
of Islam, 1927, pp. 570-571).



Kx 398.

je nava khadha māhe corāsī lākha¹ jīvā jonī che jāta:
te sarave kavaja karīne rākhajo tamāre hātha:398

D 379 K 400.

nava khadamā cavaryāsi lakha jīvā jonī:che jāta:
te sarave kabaja karī rākhā tamāre pāsa:379

"There are eighty-four lakhs of types of beings in the
nine continents,
Take possession of them all, and keep them in your
hands."

84 lakh
in 9 continent

1. The Satpanthis believe that a soul has to go through
eighty-four lakhs of lives as animals, plants ... before
it can be reincarnated as a human being again. But I have
not come across an elaboration of the various forms of
lives. The Jainas count the eighty-four lakhs of beings
as follows: 7 lakhs of prithvi or earth beings; 7 lakhs
of pānī or water beings; 7 lakhs of havā or air-beings;
7 lakhs of agnī or fire beings; 10 lakhs of vanaspatī
or vegetable beings; 14 lakhs of sādhārana vanaspatī
or ordinary vegetable beings; 2(3) lakhs of indrī jīvo
or heavenly souls; 2(3) lakhs of
4 lakhs of deva or divine beings; 4 lakhs of naraka or
hell beings; 4 lakhs of animals; and 4 lakhs of manuśya



or mankind.

Kx 399.

te sarave jīva ajarāille kavaja kare:

tāre sāhāne pāse jai sacare:399

D 380 K 401.

tām sarave jīva kabaja ājarāye(la)ne¹ karyā:

tyāre sāhā pāse jāī casaryā²:380

Then Azra'il takes possession (D. took possession) of all
the souls,

Then he goes to the Shah (D. Then he went to the Shah).

1. See Kx 20, Note 3.

2. Casaryā should read samcaryā.

Kx 400.

have sāmījī je tame faramāṇa dīdho te ame kareo sirī

pirītama rāe:

jīva kavaja karī ekāṭhā āge lei dharo:400



D 381 K 402.

have svāmījī tame faramāna dīyā te āme karī srīpatī¹
rāye:

jīva kabaja karī ākhadaṁ karī āgara dharyā:381

"Now Lord, whatever order you gave, that we have obeyed,
beloved king (D. master king),
Having taken possession of the souls, I present them
together (D. Having taken possession of the souls and
gathered them together, I present them).

1. Sripati is an epithet of Viṣṇu.

Kx 401.

tāre sāhā māro boleā sataja bhāi:
je jīva jenā te tīhā karajo¹ jāi:401

D 382 K 403.

tāre tāṁ sāhā māro bolyā sata bhāi:
je jīva jatanaṁ² karajo joye:382

Then my Shah spoke the truth, brother,

"Whose soul it is, go and give give it to him there." (D.

"Take good care of the souls.")



1. Here probably the Qur'anic idea of the resurrection of souls at the time of the final judgement is implied. Cf. the Qur'an, suras XV-36; LXXXIII-4; XVI-84; VI-36; XLV-26; LXXV-3, 4; on the point of the raising of the dead.
2. The word jatana is from the Sanskrit yatna 'to attempt;' by extension in Gujarati it means 'to protect.'

Kx 402.

tāre sāhānu faramāṇa ajarāila¹ firisatā ema kare:
nava khadha māhe je jenā pirāṇa te temāhe lei
dhare:402

D 383 K 404.

tāre śāhāno faramāna ājarāyela firastā tām:
yema karī nava khadaṁ māhe je janam² prāna te laī
nīradhārya:383

Then Azra'il acts according to the decree of the Shah, Whose souls there were in the nine continents, he puts these back into them (D. Whatever souls there were in the nine continents, he determined).

1. See above, Kx 397, Note 1.



2. This should read jenā 'whose.'

Kx 403.

tāre esamāila¹ firisato sura dese āe:

tāre je jenā pirāṇa te uṭhī baethā thāe:403

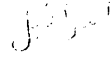
D 384 K 405.

tyāre survāyeka² fīrasto sura deye:

tāre je jana³ prāna te tā uṭī baiṭho thāye:384

Then the angel Ismail (D. Survayela) will blow the tune,
Then whose soul it is, he will arise and sit up.

1. This is probably an error, there is no angel called Ismail. Ismail is the son of the patriarch Ibrahim, and is mentioned in the Qur'an in the following verses: sura II-125 to 133; IV-163; VI-87; XIV-39; he is identified as a prophet in the following suras: XIX-54; XXI-85; and as one of the Chosen in sura XXXVIII-49. He has nothing to do with blowing trumpets. In verse Kx 132 and elsewhere, Ismail is a man of the Shah, who goes to challenge the demon.

2. Survayela is probably an error for the Arabic  Israfil. Israfil is the name of an archangel, who can be



traced to the Hebrew Serafim, as indicated by the variants Serafil and Serafin. He is called the Lord of the Trumpet, because he continually holds the trumpet in his mouth in order to be able to blow as soon as God gives the order for the blast, which will arouse men from their graves (see A. J. Wensinck, "Israfil" Encyclopedia of Islam, 1927). The implication of the verse is from the Qur'an (see suras VI-73; XVIII-99; XX-102; XXIII-103; XXVII-89; XXXVI-51; XXXIX-68; L-19; LXIX-13; LXXVIII-18 about the blowing of the trumpet; see suras XV-36; LXXXIII-4; XVI-84; VI-36; XLV-26; LXXV-3,4 about the raising of the dead).

3. This should read jenā 'whose.'

Kx 404.

te munīvara bhai satapatha sirevo sācasu:
tene mähādhina nahī lupe lagāre:404

D 385 K 406.

to munīvara bhāī ā satapamtha sevajo sācasu:
te mähādana nā lope lagāra:385

So saintly brother, follow this Satpanth truthfully,
The great day will not destroy anyone who does this at all.



Kx 405.

tāre pache sirīṭa sajoga sarave racanā thāe¹:

tāre sarave rakhīāne sāhā rāḍya karāe²:405

D 386 K 407.

tāre pachī sāhā sarave racanā thāye:

tām sarave rakhīyāne rāja karāvase sahī:386

Then all the gathered creation is recreated,
There the Shah causes all the sages to rule.

1. This sounds like the Hindu idea of recreation after the great destruction which is supposed to come at the end of time. On the other hand, this could refer to life in the other world, after the qiyama or the great Judgement is over. The first line in D is not clear.

2. Rāja karāvavum literally means 'to cause to rule;' but idiomatically, it means 'to make someone enjoy himself' or 'to give someone a good time.'

Kx 406.

tāre sāhā māro tole¹ baesase:

tāre gura māhāmadha musatafā thāese vajīra:406



D 387 K 408.

tām sarave bheli² bese gora mahamada sāthe³ vajīra:
tām trabhavanamā svāmī rāja karāvase: sarave
rakhayāne da⁴ sadhīra⁵:387

Then my Shah will sit upon a large round cushion (D. There all sit together with the guru Muhammad as the vizier), There the guru Muhammad Mustafa will be the vizier (D. There the Lord of the three creations will cause all the sages to rule).

1. Tole is a Sindhi word تولى 'a large round cushion.'
2. Bheli is probably the Gujarati word bhegā, or the Cutchi word bheṛā 'together.'
3. An alternate translation of line 1 in D would be:
"There all sit together, guru Muhammad, with the vizier."
The Kx version is definite about the Prophet Muhammad being the vizier. The Imam Shahi Pir Saheb at Burhanpur preferred this second translation, since he claims that Imam Shah has taught that the Prophet Muhammad is the incarnation of Viśnu. He said that the vizier referred to in this verse must be someone else, but does not know who.
4. The da here is superfluous.
5. Sadhīra does not make any sense here.



Kx 407 D nil K 409.

trana bhavana māhe sähā māro rādyā karāese¹:
te sarave rikhlā² kare:407

My Shah will cause all the sages to rule in the three
worlds,
So all the sages will rule.

1. See Kx 405, Note 2.

2. A word is not legible in Kx; in K the word is rāja,
so I have taken rāja in the translation. Kx 407 is the
same as the second line of D 387 above.

Kx 408.

je ā deva anata kiroṛī sarava nīpanā āe:
te sarave rikhlāne sähā rādyā karāe:408

D 388 K 410.

je deva āja anata krodī napanāye¹:
sarave rakhīyāne rāja karāve sahī:388

This deva who has created all the countless krores,
This Shah will cause all these sages to rule.



1. This is an old Gujarati causal.

Kx 409.

lāhorī amarāpurīnu mohola¹ vākhāṇēā nahī jāe:
te khana² eka māhe sarave racanā guranara³ racanā
karāvese sāhā:409

D 389 K 411.

tām lodī amarāpurīmā munīvara malyā te vakhānyā na
j(āye):
tām besī yekamā⁴ gora nara ra(ca)nā karāvase sahī:389

The living quarters of the lahori eternal abode are
beyond description (D. There, the saints who met in the
lodi eternal abode are beyond description),
So in one moment, the guru Nara Shah will cause everything
to be created.

1. The Arabic  means 'living quarters;' it is the
division of the medieval Islamic city; even today in
Surat, in Gujarat, there is a mohola of the Bohras. To
what lahori in Kx, and lodi in D refer is unclear.

2. Khana 'moment' is from the Sanskrit kṣana; khana
could also mean a 'continent,' but the first meaning is



more applicable here.

3. See Kx 54, Note 2. The D version uses gora nara also. Racanā in the second line of Kx is repeated probably by mistake.

4. Something seems to have been dropped after yekamā, so the second line of D does not make sense.

Kx 410.

te kakunī¹ gārānī rupenī iṭa:

bahota anopane² guranare uṭhāvī bhīta:410

D 390 K 412.

tam kām̐cana naganānā rupa jo hoyā:

tām̐ bahota ānopa ragaṁ nara uṭhave bhāta:390

The dust of kāmku and bricks of silver (D. There the beauty of the golden city),

The guru Nara has caused walls of incomparable beauty to be raised up (D. There the Nara creates decorations which are incomparably colorful).

1. Kāmku is red-coloured powder, which Hindu women use to make dots on their foreheads. It is also used,



together with white chalk, or other colours, to make
colorful designs near the entrance to the house or room.
2. The correct word is anupama 'incomparable.'

Kx 411.

te dise ucā moholā anopane sāra:
sovana jareā bahu apāra:
tenā kamāraṇā māṇasata¹ kāhī kaheā na jāe:
te bahu ratana padāratha jarāveā sāhā:411

D 391 K 413.

desa ucaṁ mu(la)sthāna² ānopamaṁ sāra:
tām sravana jadīyā bahuta āpāra:391

D 392 K 414.

tām tenā kamāṇḍa barasāka (ka)hyā na jāye:
tām bahu padāratha jadīyā sahī:392

The tall living quarters appear truly incomparable (D.
The country of Uchch Multan is truly incomparable),
An incomparable amount of gold is studded there,
The framework of its doorway is beyond description,
The Shah has had many rubies and precious stones studded
(D. There many precious stones are studded, truly).



1. This is probably a mistake for bārasākha from the word dvārasākha 'the frame of a doorway.'
2. Ucha here probably refers to Uchch Sherif, now in Bhahawalpur State in Pakistan, where Pir Hasan Kabir al Din, the father of the author Imam Shah is buried (see Intro. p. 11, Note 43). Musthāna and Mulasthān are other names of Multan, in Pakistan (see Syed Muhammad Latif, The Early History of Multan, p. 13); Imam Shah's ancestor, Pir Shams, is buried there (see Intro. p. 11, Note 41). Multan was first a center of Karmathian activities, and later, of Ismaili activities in Fatimid times, until it was destroyed by the Ghaznavids, together with Mansurah in Sind.

Kx 412.

te moti malāeka¹ tanī khāṭa jhabuke taratakhanā:
te sata ragī palaga vichāeā ghanā:412

D 393 K 415.

tām motīnī mālā kāne khara² jhalake tatakkena:
tām satra³ pa(lam)ga bīchāve ghanā:393

Beds of pearls and malaeka glitter there at that time (D.
There strings of real pearls shine in the ears at that



time),

Many seven-coloured beds have been spread out (D. There many beds with canopies have been spread out).

1. Perhaps malāeka is some kind of wood or stone, or else an error for a word with an entirely different meaning.

2. Khara 'real' describes motīnī, and this would ordinarily appear before it.

3. This is probably a dialectical variation for chatra palamga, which is a four poster bed with a canopy.

Kx 413.

te kakunī ratana¹ sarave munīvarane dhuāra:

te bāraka nānā khele bāra²:413

D 394 K 416.

tām vamkanaratana³ sarave munīva(ra) dvā(ra):

bālaka khele bāra:394

At the threshold of every saint, there is ratana (K. dust) of kamku,

Small children play outside (D. Children play outside).



1. Ratana makes no sense; in K, we have reti 'dust,' which makes more sense. In D, the text is corrupt. For kamku, see above, Kx 410, Note 1.
2. Bāra could be a short form of bahāra 'outside,' which is as I have translated it; also in Gujarati, bāra means 'twelve.'
3. There is no such word as vamkanaratana; the first line in D is corrupt.

Kx 414.

te sarave munīvarene¹ vasatra gamatā² jāna:
tenā anopa raga su kahu vīcāra:414

D 395 K 417.

sarave munīvaranā vasta(ra) ghabhīra² jāna:
tenā ānopa ragam so kahyā vakhāna:395

Know that all the saints wear pleasing (D. respectable) clothes,
They are of such incomparable colours, how shall I tell of them?

1. Munivarene is a plural both in Cutchi and Hindi-Urdu.
2. Gamatā is from the Gujarati verb gamavum 'to like;'



it is usually used in the phrase mana gamatā 'what pleases the mind.' Gabhīra in D means 'serious' or 'respectable.'

Kx 415.

te munīvara pehere vāgo te sovana jāta:
te peheteā ajāra bahu anopa bhāta:415

D 396 K 418.

tām munīvara pere vāgo jevā srovana jāta:
te pere ijāra bahu ānopama bhāta:396

The saints wear clothes, as if of gold,
They wear trousers of incomparable beauty.

Kx 416.

te munīvare sovana mojarī peherana pāe:
tene kerano patakā kāhī kaheo na jāe:416

D 397 K 419.

tām sovana mocadī perana pāye:
tenī keḍanā patakā kahyā na jāye:397



The saints wear golden slippers on their feet,
Their cummerbunds (are so beautiful), they cannot be
described.

Kx 417.

tene sovananī pāga te bādhi sāra:
tene odhanī¹ pāmarī sovana cīra:417

D 398 a. b. K 420.

tām sovanā pāga bādhe sīra:
vodhana pāmadī srovana cīra:398

They have golden turbans wrapped around their heads,
They (the ladies) have head coverings of golden silk.

1. An odhanī is a two and a half yard-long piece of fine
material, which women in Cutch, Gujarāt, Rajesthan and
surrounding areas use for covering their heads. In Cutchi
it is called pacherī.

Kx 418.

te munīvara pehere vāgo chātake badha¹:



munīvara rāḍya bese jema punavātā cadra²:418

D 398 c. d. K 421.

tām sarave munīvara rāja perī paṭaka bādhī:

munavara rāja besī jevā munīmaṁ cada:398

The saint wears a very striking suit of clothes,
The saint sits as a king, like the full moon.

1. In Gujarati, the word chatā means 'beauty, style, smartness;' the phrase chatā bandha is an idiom meaning 'smartly.' Line c. in the D MS. is corrupt.

2. In modern Gujarati, one would say punamano cāṁda, in Cutchi punamajo cāṁdho; the full moon is considered a sign of beauty, splendour and radiance in oriental literature.

Kx 419.

te munīvara pehere evā sīṇaghāra:

te munīvarane eka ekane ghare satīu nārīu pacāsa¹:420

D 399 K 422.

munavara deva pere yevā sīṇaṅgāra:

yeka (ye)ka munīvara ghera satīyo pāca:399



The saints wear such ornaments,
At the house of each and every saint, there are fifty
virtuous women (D. five virtuous women).

1. D MS. has five women, while Kx has fifty women. In the Qur'an, a man is allowed no more than four wives. The Ismailis of Indo-Pakistan have usually followed Hindu customary law, as do the Imam Shahi Satpanthis, and therefore, have rarely more than one wife each. D MS. has a letter after 'ca' missing, so it may very well have been pacāsa 'fifty.' Cf. the number five as a marriage number; "there is a story in the New Testament Matthew, 25/1 ff) where five intelligent virgins managed to procure husbands, and five unintelligent virgins who failed to find husbands; also five as the cosmological number of Vinus.

Kx 420.

te satīu rupavatīu dīse nārīu:
tehene peheraṇa abukhaṇa scrahā sinaghāra¹:420

D 400 K 423.

te rupavaṁtī dīse sara(ve) nāra:
te to sarave ābhokhaṁna pere soṛā sīnagāra:400



The (D. All the) virtuous women look beautiful,
They have all the sixteen ornaments to wear.

1. See Kx 295, Note 1.

Kx 421.

satīu pehere kācarī kadhurī¹ bhāta:
te pahere paṭorī² nava ragī bhāta:421

D 401 K 424.

te satīye perī kācalī sedumrī bhāta:
(pe)rī paṭolī navam ragī bhāta:401

The virtuous women wear bodices with kadhuri design (D.
with red designs),
They wear patolas of nine coloured designs.

1. What is meant by kadhuri design is unclear. D has sedumrī, which is probably an error for simduri 'red.'
2. Patolā is a special kind of woven cloth, silk or cotton, for which Pātan, the ancient capital of Gujarat, was famous. They still make patolā at Patan, but not much; paṭolā silk is also woven in Hyderabad, Deccan.



Kx 422.

te to pehere caṇā¹ ratana jaḍītra sāra:
te koṭe² hīrā gare² ratana hāra:422

D 402 K 425.

te pere cuḍo¹ ratana jaḍīta sāra:
koṭe ratanaṁ hīrā jaḍata tāra:402

They wear a necklace, studded with jewels (D. They wear large heavy bangles, studded with jewels),
At the throat (they wear) a chain of diamonds and jewels.

1. Caṇā is the same as ciṇa, which is a Gujarati name for a kind of neck ornament for women (Shastriji). D has cuḍo which are a kind of large heavy bangles.
2. Koṭa means 'throat,' while gara means 'neck,' but both can be used interchangeably.

Kx 423.

satīu pehere hāsali¹ morali² motinī jhārī:
coke camakī pacai hīrā jarake lāge³:423

D 403 K nil.

te satīyo pere hāsata muralī jāla:



te coka camake pāca hīra ratana jhalake lālī⁴:403

The virtuous women wear neck ornaments, with designs of
nets of pearls,
In the pendant shine five diamonds (D. and rubies).

1. Hasli is Sindhi for a neck ornament of silver.
2. There is no such ornament as a moralī. The following word jārī 'a net' might indicate a design, with a peacock filigree, studded with pearls.
3. Lāge makes no sense here; it may be an error for lāla.
4. This is probably an error for lāla 'red;' otherwise it makes no sense.

Kx 424.

jharake vādye jejekāra¹:
paganā peherāṇa vādye ramajhamakāra:424

D 404 K 426.

te voḍe cīra dakhanī² sāra:
page te perena vāje jhamāñjhamāñkāra:404

It glitters and sounds jeje (D. They cover (their heads)
with southern silk),



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400

The slippers on their feet make a "ramajhama" sound (D. "jhamajhama" sound).

1. There is no subject in this line, so it is not clear what glitters.

2. Dakhani means from or of dakṣīṇa 'the south;' silks from South India are well-known for their good quality.

Kx 425.

te sarave satīu evā kare siṇaghāra:

munīvarane ghare sarave satavatīu nārīu:425

D 405 K 427.

te sarave satīyona yevā kare sīnāṅgāra:

te munīvara ghera satīvaṁtī nāra:405

All the virtuous women wear such ornaments,

At the homes of all the saints, there are such virtuous women.

Kx 426.

te je munīvarane mana māhe echā hoe:

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te mana vācā¹ fara khāve soi:426

D 406 K 428.

te jevī munīvaranā manamā īchā hoye:

te mana vācītā fara khāye soye:405

Whatever the saint desires in his heart,
He eats those fruits of his heart's desire.

1. Cf. the hadith which relates that a Bedouin once asked the Prophet if there were camels in Paradise, and the Prophet answered that whatever one desired would be in Paradise.

Kx 427.

dhupa ṭāḍha te mumane na thāe:

jene je bhāve te fara khāe:427

D 407 K 429.

dupā ṭaḍo¹ te munīvava² nāī hoye:

jene jo fara bhāve so phala khāye:407

That believer will not feel heat or cold,
Whatever fruits he desires, he eats those fruits.



1. This is probably an error for tādha 'cold.'
2. Munīvava should read munīvara.

Kx 428.

dīhā¹ kasaturīnā vā vase vāā:

rātīā atarīānā² vase vāā:428

D 408 K 430.

te dehī kasturīnī vāsa vāye:

rāte amarīta jurāye³ sahī:408

In the daytime, the wind (D. the scent) of musk blows about,

At night, the scent of perfume blows about (D. At night, nectar drips).

1. Dīhā and dehī are both old Gujarati forms for 'day;' modern Gujarati is dīvasa, and Cutchi is dīm.
2. Ataria is from the Arabic atar 'perfume.'
3. The correct word is zarāe 'to drip.'



Kx 429.

te munīvara esā sukha bhogavase sāca:

te pāchāra ghoṛā fire te cāra khāṇa¹:429

→ 4 directions!

D 409 K 431, 432.

te munīvara yevā suka bhogavase sāca:

te pāchala ghodā phīre cāra:409

The saint will truly enjoy such happiness,
Four horses wander behind him.

1. The word khāṇa seems to make no sense here.

बि॥३॥ !

Kx 430.

te munīvara bhai mana vācā fāra bhogave:

ane līlā lāḍa karatā:430

D 410 a.b. K 431, 432.

te munīvara bhāī mana vā(cī)tā phāra bhogave:

ane līlā lāḍa lāḍavase:410

That saintly brother enjoys the fruits of his heart's
desire,
And he will be made to enjoy all kinds of indulgences.



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Kx 431.

jene paja bhua¹ vāreā ātamā:

jene gura mukhe purā sirevīā satapatha:431

D 410 c.d. K 432, 433.

jene pacām bhuta ātamā jāna:

gora mukha purā sevyā satapamtha:410

Whoever has a five-element soul,

Whosoever has served the Satpanth according to the words
of the guru.

1. This seems to imply some theory that the soul is
made up of five elements, but this seems to be neither
an Islamic, nor a Hindu idea. The first line of Kx is not
very clear.

Kx 432.

eso rikhīāne rādya karāve¹ sāhā baravata:

savā lākha varasa lage munīvara rādya karese nava
khadha:432

D 411.

yevā rakhīyāne rāja karāve:

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savā lākha varasa lagī vnava khadaṁmā:411

The powerful Shah causes the sages to enjoy such happiness,
The saints will rule for one and a quarter lakhs of years in the nine continents.

1. See above, Kx 405, Note 2.

Kx 433.

evu rāḍya nava khadha māhe rikhiāne hoe:
sāhā parane vasava kumārī¹ gura nara² takhata bese
soi:433

D 412 K 435, 436.

✓
sāhā paranase vāmsaba kuvārī:
gora nura² bese takata soye:412

The sages will have such happiness in the nine continents,
The Shah will marry the virgin earth, then the gura Nara
(D. gurunura) sits on the throne, truly.

1. An alternative translation could be: "The Shah will marry all the world's virgins." The first translation

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was given to me by the Satpanthis at Faizpur, as well as the Imam Shahi Pir Saheb at Burhanpur. In the First Incarnation of Imam Shah, apparently the god Visnu, in the form of mach or 'fish' promised to marry the earth after his tenth incarnation was over (see Intro. p. 18, Note 83). Cf. the Hindu legend in which the god Shaligram marries the tulsi tree, on the eleventh day of the month (when the moon is waxing) of Kartic, and this occassion is celebrated as Dev Divali.

2. See Kx 54, Note 2.

Kx 434.

evu rādya rikhiā karese sata:

je nita nita hāla gudhāre¹ dasadha² sukarīta³ gura
mukhe purī dee:434

D 413 K 437.

yevā rāja rakhiye karase sata:

jeno nata nata hāla gujāre:

dasavaṁta sukarīta goramukha purī de:413

Such happiness (kingdom) the sages will truly enjoy,
Those who spend their time, day after day, giving tithe,
and doing meritorious deeds, as the guru decrees.



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1. It is not quite clear what the Persian phrase جل
لذات means here. I have translated it as 'to spend one's time.'
2. See above, Kx 55, Note 1.
3. Sukrita literally means 'good action' or 'meritorious deed.' The Satpanthis at Burhanpur said that it was a small sum of money paid to the family of the Pir for the forgiveness of sins, or for putting barākā into property. To the Ismaili Satpanthi Khojas sukrit is a sweet dish made out of milk, ghee, sugar, water and cracked wheat; this is distributed to the people in the jama'at khanas when they come to drink gatpāt (see below, Kx 435).

Kx 435.

je munīvara nita nita amīhī¹ pīe ne hāla guḍhāre
tatakhanā:
te munīvara sukha bhogavase ghanā:435

D 414 K 438.

munīvara nīta nīta amī pīve hala gujāre tratakhanā:
te munīvara sukha bhoga(va)se ghano:414

The saint who drinks amī everyday, and spends his time,
That saint will enjoy much happiness.

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1. Amihī and amī are from amrata 'nectar.' For the Imam Shahi Satpanthis of the Burhanpur area, ami is the sacred water, in which a tiny clump of earth from the rozā 'grave' of Imam Shah has been ceremoniously dissolved, while a special prayer, the ghatpat dua is recited. The Faizpur Satpanthis have the same ritual, but under more Hindu influence; they call it the ghatpat puja. The Ismaili Satpanthis of Indo-Pakistan, in their jama'at khanas on Friday evenings and other special evenings, replace the usual second prayer with this special prayer, the ghatpat dua. During the recitation of the ghatpat duā, a clump of earth from Karbala(the place where the Imam Husain was martyred in 680 A. D., which has become the holiest shrine of the Shii Muslims), over which the hāzar Imam has recited some verses of the Qur'an, is dissolved. This is done on a special low table, in a white china pot containing clean water. It is then drunk by all the members of the community, who are present. This same water is given to an Ismaili on his death bed. It is also used in a special ceremony on the night of the twenty-second day of the month of Ramadhan, which is considered to be the lailat ul Qadr, for the forgiveness of the sins of any Ismaili who partakes in the ceremony. The other names for this sacred water are: 1) niyaz from the Persian 'prayer, need, supplication;' 2) pāval which probably comes from the Sanskrit pāvana 'pure;' 3) ābe shafā'a.



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Ab comes from the Persian آب 'water,' and shafa'a from the Arabic شفا 'to heal;' therefore 'water of healing.'

Kx 436.

je purī dasadha¹ sukarīta² na āpe dharamasārā³ māhe
jātā ārasa kare:
te pāedarā māhe paiādhā hoe fire:436

D 415 K 439.

te purī dasavaṁta nā de: āna dharamasālamā jātā
ārasa kare:
pāye dalamā payādā hoī phere⁴:415

Whosoever does not give sufficient tithe, and does no
good deeds, and does not attend the house prayer because
of laziness,

He will wander around on foot, among the foot soldiers.

1. See above, Kx 55, Note 1.
2. See above, Kx 434, Note 3.
3. See above, Kx 128, Note 1.
4. This should read phire, not phere.

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Kx 437.

jeṇe dasadha sukarīta ne¹ kare āṛasi² apāra:
te kādhī gasa ve māthe bhāra³:437

D 416 K 440.

je kāī dasavata sukarīta na kare: ālasu āpāra:
te kāī ghāsa vahe māthe bhāra:416

The one who does not give tithe and sukrit and is
extremely lazy,
He will cut grass, and bear the burden on his head.

1. This should read na.
2. This should read ārasu.
3. The second line in Kx is not clear.

Kx 438.

je kharā dasadhī munīvara āja:
te puro amarāpurīa māhe karese rādyā:438

D 417 K 441.

je kharā dasavañtī munīvara aja:
te purā āmarāpurīmā karase rāja:417



That saint who today gives correct tithe,
He will find complete happiness in the eternal abode.

Kx nil D 418 K 442.

ye gora kahe je satapantha purā kamāve āja:
te sara(ve) rakhesara karase rāja:418

This guru says, whoever, by following Satpanth, earns
the most merit,
All such sages will enjoy themselves.

Kx 439.

je gīfala¹ dhunīā² nidhā kare:
tene dine mātho kuṭī mare:439

D 419 K 443.

je gāphala duniyā sarave dharamanī nīdām kare:
te tene dīna mātho kuṭī mare:419

Whoever is negligent in the world, whoever speaks ill
of others,
On that day, he will beat his head and die.



1. This word is from the Arabic  'negligent, careless,' it is a term frequently used by the Sufis.
2. Dhuniā is from the Arabic  'the world.'

Kx 440.

rikhīsareno rādya dhunīā dhekhe taratakhane:
te chātī kuṭīne marase ghaṇā:440

D 420 K 444.

rakhasarano rāja dunīyā dekhe tatakhana:
tene dīna chātī kuṭī marese ghaṇā:420

The world sees the happiness of the sages at that moment,
Then many will beat their breasts and die (D. on that day).

Kx 441.

jeko¹ bahu patharane pudyā kare ane bahu pākhadhe
māhe jāe:
te teṇe dhina so tehaṇo fala khāe:441

D 421 K 445.

je koī bahu phataranī pujā kare:



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te bahuta pākhaḍāmmā jāye:421

Whosoever worships stones, and goes deep into heresies
(D. Whoever worships stones),
On that day he will reap such fruits (D. He goes deeper
into heresy).

1. Jeko is Cutchi for 'whosoever;' until now the scribe
has been using the Gujarati equivilants, je koi, etc.

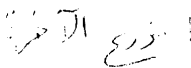
Kx 442.

jeko jīhā jevo bījaja vāvase jāṇa:
te tevo fara pāmase nirivāṇa¹:442

D 422 K 446, 447.

tene dana taise phala pāye: je kāī jaso bīja vāve
jāṇa:
te taiso phara pāve nīravāṇa:422

Know that whatever type of seed one sows here,
He will attain such fruits, to be certain.

1. Cf. the hadith  'this world is the
sowing ground for the other world.'

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Kx 443.

jeko cotī pātarī¹ patharanī pudyā kare:

teṇe dhina nita nita savā pīhora² lage chātīa upara

laine fire³:443

D 423 K 448.

je koī pataranī pujā kare:

te tene dīna nata⁴ nīta savā pahora lagī chāta⁵ upara

laine phīre:423

Whosoever worships cotī pātarī and stones,

He on that day, and every day, will take him on his chest
for three and three quarters of an hour, and wander.

1. Coti patari is unclear.

2. A pohora is a period of three hours.

3. Cf. the Qur'an, sura III-180, "That which they hoard
will be their collar on the day of Resurrection;" also,
sura XVI-25.

4. This should read nīta.

5. This should read chātī.

Kx 444.

jeko pāne¹ pāṇīne tīratha jātrā jāe jāṇa:



te teṇa dhina savā pohora lage dube pāṇīa māhe
niravāṇa:444

D 424 K 449.

jo kāī ahī pāṇī pāṇī¹ tīratha jātrā kare: jāna:
tene dīna savā pohara lagī pāṇī māhe dubāvasu²
sahī:424

Know that whoever goes on a pilgrimage to a stone or (a
body of) water,

On that day, he will be submerged into water for three
and three quaters hours, for certain (D. We will submerge
him into water, on that day, for three and three quarters
hours truly).

1. This word could be from the Cutchi pāno 'stone;' or it
could be from pāne 'himself;' I have taken it to mean
'stone' here. In D, pāni 'water' is repeated.

2. It is not stated who the 'we' in the D MS. is; the Pir
Saheb at Burhanpur said that it should be dubāvase 'he
will submerge' leaving the agent uncertain. K has sāhā
dubāvase 'the Shah will submerge.'



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Kx 446.

jeko ihā bhirāmaṇa jogī cha dharasaṇanī¹ sevā kare

guranīte²:

teṇe dhina nita nita savā pohora lage khādhe leine
fire:445

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Kx 445.

jeko ihā bhirāmaṇa jogī cha dharasaṇanī¹ sevā kare
guranīte²:

teṇe dhina nita nita savā pohora lage khādhe leine
fire:445

D 425 K 450.

je koī āhī brahmaṇa jogī sevadā³ cha darasaṇnī
goranī puja kare:

to tena dīna nita nita savā pohara lagī keḍe lai
phare:425

Whosoever here serves a Brahmin, an ascetic, or a teacher
of the six darshanas (D. Whosoever here worships a
Brahmin, an ascetic, a sevadā, or a teacher of the six
darshanas),

On that day, and every day, he will carry him on his
shoulder and wander for three and three quarters hours
(D. will carry him on his waist and wander).

1. The six darshanas are the six schools of philosophy
in Hinduism.
2. The meaning of guranite is unclear.
3. A sevadā is a Jain mendicant.

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Kx 446.

jeko ihā gāe ne pīpaṛo pudyā jāṇa:

te tene dhine nita nita savā pohora lage māthā upara

leine fire niravāṇa:446

D 426 K 451.

je koī āhī gāye pīpala puja kare:

to tene dīna savā pohara lagī phīra nīravāṇa:426

Whosoever worships the cow, or the pipala tree here,

He on that day, every day, takes that object on his head

and wanders for three and three quarters hours.

Kx 447.

jeko viratu¹ usavāsa² kare:

te tene dhina dehī ruṇī pāme pana gāsa vecīne bhukha

mare:447

D 427 K 452.

jo kohī āhī varata āpavāsa kare:

te tene dīna dehe ruḍī pāme: pana dhānā vecī bhuko

mare:427

Whosoever makes vows and fasts here,



On that day, he will attain a pretty body, but he will sell grass (D. grain) and starve.

1. Viritu is a Cutchi plural.
2. The first two letters in the word usavāsa are not clear. The correct word is upavāsa 'fast.'

Kx 448.

japanī tapanī puḍyā¹ kare:
te rānā ajājīlane² hāthe me dee:448

D 428 K 453.

te dunīyā sarve tapa puḍā¹ kare:
te sau ajājīlane hāte de:428

Whosoever worships by meditating and ascetic practices (D. All the world who practise asceticism and make puja), He places those in the hands of King Azazila.

1. On japa, see above, Kx 54, Note 3. Puḍā karavum usually means 'to worship an idol' which is not allowed at all in Islam. Tapa is literally 'heat' and by extension 'ascetic practises.' Asceticism and celibacy is not approved of in Islam; cf. the saying, "No monkery in Islam."



2. Azazil, who gets his name from the biblical Azazel, is the fallen angel in the legendary tradition of Islam. (He does not occur in the Qur'an). Hadith considers Azazil as the name of Iblis before his fall (Iblis is the angel whose fall occurred when he refused to bow down to Adam, even though God ordered him to do so). See G. Vajda, "Azazil" in the New Encyclopedia of Islam, 1958, p. 811.

Kx 449.

jeko karajuga māhe bhirāhāmaṇa jogīne ana jhimāre je:
teno deva dharama pācho āpe sāhā¹:449

D 429 K 454.

kalajugamā brāmaṇna jogīne dāma jamāde jāi:
tene deva ahīnu dharama pāchu āpāve sahā:429

Whosoever, in the Kali era, feeds food to Brahmins and ascetics (D. Whosoever in the Kali era goes and feeds money to Brahmins and ascetics),
The Shah deva will give him back the dharma he has accrued here (D. The deva will cause his dharma to be given back to him).



1. This line is not quite clear; perhaps dharma is a reference to the merit accruing from doing one's dharma 'one's duty.'

Kx 450.

sarave loka ihānī kamāi khāi raheā:

paṇa nādhāna¹ vara verā sāhā pāse gaeā²:450

D 430 K 455.

sarave deva āhīnī kamāi khāi rahe:

pana nīdāṁna vāre vare sahī pāchu gayo:430

All the people (D. all the devas) eat up their earnings from here,

But the foolish ones went to the Shah at the wrong moment (D. But the foolish one truly returned again and again).

1. Nadhāna and nīdāṁna are from the Persian نابینا 'ignorant, foolish.'

2. This second line is not clear; I have translated vara verā as 'at the wrong moment.' In D, vāre vāre means 'again and again.'



Kx 451.

jeko jesī pudyā kare:

te tene dhina sarave chātīa upara letā fire:451

D 431 K 456.

je koī āhī jaisī pujā kar.

tene dīna savā pohora lagī chātī upara laī phare:431

Whosoever worships in whatever way here,

On that day, he will take all this on his chest and
wander (D. On that day he will take (the object of his
worship) on his chest and wander for three and three
quarters hours).

Kx 452.

te vana varāe¹ sāhā adhula dhādha² karāese jāna:

jene ihā jesī pudyā kare tene dhina pāme nirivāna³:452

D 432 K 457.

te vāre velā also hādala dāda² karase jāna:

jene āhī jesī pujā karī tene dīna teso phala phala⁴

pāye nīravāna:432

Know that at that very moment, the Shah will bring forth



perfect justice,

Whosoever worships in whatever way here, he on that day
reaps such a reward, for certain.

1. Vana varāe is not clear; 'at that very moment' is an approximate translation.
2. Adhula (D. hadala) is from the Arabic العدل 'justice,' but in Gujarati, it means 'proper, correct.' Dhādha is from the Persian دستور 'justice.'
3. Cf. the Qur'an, sura III-185, "And ye will be paid on the Day Resurrection only that which ye have fairly earned."
4. Phala is repeated.

Kx 453.

je satapatha dhīāe guramukhe jāe:

jene dasa avatāranā purā sireviā pāe:453

D 433 K 458.

je satapāntha dhyāse goramukhe jāye:

jene dasamā āvatārano purā seve pāya:433

Whosoever worships the Satpanth, as the guru decrees,
Whosoever has served the feet of the tenth incarnation



completely.

Kx 454.

je pāre satapatha jema na jāne koi¹:

te pirāṇīne sāmī māro amarāpurī āpe soi:454

D 434 K 459.

je koī āhī purā pālase satapāṁtha: te jema na jāne

koye:

te prānī tamāne āmarāpurī sahī hoye:434

Whosoever follows the Satpanth, so as no one knows,

My Lord will truly give that soul the eternal abode (D.

That soul, to you is truly the eternal abode (to be given)).

1. Cf. Kx 7, also Intro. pp. 34,44.

Kx 455.

savā lākha varehe rikhīāne rādyā karāe:

pache firīne sisitra saghārī dhare¹:455



D 435 K 460.

savā lākha varasa lagī rakhīyāne rāja karāvī e:
pache rāja karāvīne: bahuta srīṣṭa saṁghāre te:435

He causes the sages to enjoy themselves for one and a
quarter lakhs of years,
Then he again destroys the world, and recreates it. 

1. This seems to imply the Hindu idea of pralaya or the
great destruction and recreation; it also implies the
Hindu idea of cyclical time.

Kx 456.

te sarave sāhā sisīṭa saghārī gatī pāka¹ karāve:
te nava torī² gājhe deva³ musaradhāra:456

D 436 K 461.

te sarve srasta saṁghārī jama āpahī kare:
te nava dhārūna⁴ gāje deva: tāre musaladhāra varase
megha:436

The Shah, having destroyed all creation, causes its state
to be purified; 



Then the deva thunders, and it rains in nine streams,
each stream being as thick as a pestle.

1. One of the meanings of gatī in Gujarati is 'condition, state.' Pāka is from the Persian پاک 'pure.' The first line of the D version is not clear.
2. There is no such word as tori.
3. This could be a reference to the Hindu god Indra. The verse seems rather confused. There is no mention of rain in the Kx text. The second line of the D MS. was considered in the translation. This rain could be a reference to the idea of the destruction of the world by flood.
4. This is the plural suffix in Braja Bhasha (Shastriji).

Kx 457.

tāre esamāila¹ firisato sura² dese ae:
te sarave pirāṇī uṭhī baethā thāe:457

D 437 K 462.

tyāre suravāyela phīrasto sura dese te:
te sarve prāṇī uṭī baiṭhā yekatā thāye:437

Then the angel Ismail (D. the angel Survayel) will blow



the trumpet,

Then all the people arise and sit up (D. and gather together).

1. See above, Kx 403, Notes 1 and 2.

2. Arabic:  'trumpet.'

Kx 458.

te sâhâ dhunīāne dhojake ghalāveo jāe:

te ārabhīa rupe feravī baethā sâhā¹:458

D 438 K 462.

tyāre sarve dunīyāne dojakha ghālave joye:

te ārabī rupa phīrāvī baise sahī:438

So the Shah causes the world to be pushed into hell (D.

Then all the world is pushed into hell),

So the Shah changes the Arabic form, and sits (D. So he changes the Arabic form and sits truly).

1. It is not quite clear from this second line whether he changes to the Arabic form, or changes from the Arabic form.



Kx 459.

āsamāna nava nejā upara¹ jāre āve dhura:
te sahasa karanīe ugeā sura:459

D 439 K 463.

tyāre āsamāna nava nejā āvase dura:
tyāre sahasra kalā tapase sura:439

When the sky will come nine spear lengths away,
And the sun arises in its thousand aspects (D. And the
sun heats up in its thousand aspects).

1. Cf. the shorter surās at the end of the Qur'an, which
abound in descriptions of what will happen at the time of
the Last Judgment-e. g. sura LXXXI-1, "When the sun is
overthrown," or sura LXXXI-11, "When the sky is torn
away."

Kx 460.

te agana¹ lahara ākāsethī āe:
te sarave trābhā varanī dharatī thāe:460

D 440 K 464.

tāmhā agamna jevī jhāla dharatī upara paḍe āye:



sarve t̄abā varanī dharatī thāye:440

A flame of fire comes from the sky (D. There a fire like
flame falls upon the earth),
All the earth becomes copper-coloured.

1. There are numerous references to fire on the Last Day
in the Qur'an- e. g. see suras III-185; V-37; VII-36,38;
XXIX-25; LII-13,14...

Kx 461.

te ver̄āe sāmī esu kare:

meghā damara chatra¹ sāmī dharamīe² upara dhar̄āe:461

D 441 K 465.

te ver̄ā svāmī suṁ kare:

megha dāmbara chatra dharamī upara kare:441

At that moment the Lord does this (D. What does the Lord
do at that moment?),
He causes a cloud like canopy to be lowered over the
religious ones.

1. See above, Kx 288, Note 1.



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2. Dharamie is a Cutchi plural of dharmi or those who follow dharmā, which colloquially means 'religion.'

Kx 462.

te ārabhīa rupe sāhāne sahīa jāna:

tāre sāhā kehenī aradha¹ mahora² na māne faramāna:462

D 442 K 466.

ārabī rupa sāhāno sahī jāna:

tyāre sāhā koīnī araja naī māne pharamāna:442

Know the Arabic form of the Shah to be the true form,
Then the Shah will decree that he will not listen to
anyone's petition, or accept anyone's seal.

1. Aradha, araja are from the Arabic  'petition.'
2. Mahora could be from the Persian  'kindliness, love,' and here, 'a petition for mercy;' or 'it could be from the Persian  'seal.' Faramāna is a Persian word  meaning 'decree, order.'

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Kx 463.

tāre sisita¹ eka maṇanī eraṇa heṭhe jāna:
sisita eka maṇanu ghaṇa upara pirimāṇa:463

D 443 K 467.

tyāre yeka sahasra manāmnī āheranaṁ jāna:
yeka sahasra manano upara ghaṇa māra:443

Then know that there is an anvil of a thousand maunds
below,

A hammer of a thousand maunds is upon it, to be certain
(D. A hammer of a thousand maunds beats upon it).

1. Taking sisita as 'universe' or 'creation' makes no
sense; it might be an error for sahasra 'thousand' which
is what the D version has. The significance of the simile
is not clear.

2. Hethe is Cutchi, the Gujarati equivalent is nīce.

Kx 464.

je ihā mumaṇa bhirāṇu¹ khāe:
nahī hāla gudhāre nahī gata māhe jāe:464



D 444 K 468.

te munīvara āhī bīrānā khāye:

nahī hāla gujārā gatamā nā male joye:444

Whichever believer (D. saint) eats (possessions)
belonging to other people here,
And he does not give an account of himself, and does not
attend the community.

1. The Gujarati word bīrānum means 'belonging to other
people.'

Kx 465.

tenā gunāhā sarave mātthe raheā tatakhaṇā:

tāre tīhā ghaṇanī mārā dese tīhā ghaṇī:465

D 445 K 469.

je yenu dhyāna sarve mākā rahyā tatrakenām:

tene tāmhā ghanakā mārā dese ghanā:445

All his sins have remained upon his head at that time (D.
The one whose attention has remained in all (worldly
things) at that time),
Then there he will be beaten badly with a hammer.



Kx 466.

te tīla tīlanu¹ lekho sāhā puche niravāṇa:
jenā kāgara² je hoese tene leine dese hātha:466

D 446 K 470.

tīla tīla lekhu sāhā māro puche āpa:
tenā kāgara hase te tene dese hāta:446

My Shah will ask for an account of every little bit,
Whose paper it is, he will hand it to him.

1. A tīla is 'a sesame seed.' The implication is that the Shah will take account of the tiniest little bit. Cf. in the Qur'an, sura IC-7,8; where the word "atom" is used; or sura XXI-47 where the word "mustard seed" is used.
2. It is a Qur'anic idea that all the deeds of a man are recorded, and that at the time of Judgment each person will be handed a record of his own deeds (see suras: XVII-13,14; XVIII-10; LXXX-11 to 15; LXXXI-10; XXXII-10 to 12; LXXXIII-7 to 18). Persian: کاغذ means 'paper.'

Kx 467.

te dehī ūṭha¹ kiroṛi rumā luhanī² joe:
tene sarave guhāi³ purase soe:467



D 447 K 471.

tām̐hā dehīno āṭa kroḍa ruvā rāye:

te sarave karatava joye: yene sarve guvhāī pure

soye:447

The three and a half krores of body hair of iron watch
(D. There the three and a half krores of body hair , like
kings),

They will bear witness to everything (D. They watch all
the deeds, and will bear witness to all).

1. See above, Kx 153, Note 2.

2. Rumā and ruvā are both from the Sanskrit roma and
mean 'the hairs on the body.' Luhānī can be read 'of
blood' or 'of iron;' the D MS. does not have this word.

3. Guhāī and guvhāī are both from the Persian
meaning 'witness, testimony, evidence.'

Kx 468.

te sarave uṭha koṛa loḍhānī thāe:

jeko juṭhā bole tehene pāchā ferī khucāe:468

D 448 K 472.

tām̐ sarve āhuṭa kroḍa romā vala lovhānā thāye:



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te jhuṭu bole te pāchāra pheravī māre āye:448

All the three and a half krores of body hair turn into
iron,
Whoever speaks lies, they turn him around and prick him
(D. and they beat him).

⁶¹
Kx 469

tene upara dese agana javāra dharatīnī¹ joṇa²:
nīra nīdra vahe che lohīnī pāra³:469

⁹
D 449 K 473.

upra dese aganna lovhānī jhāla:
nīra netra vahe lohīnī dhāra:449

Know that on the top (of the sinner's head) he will place
a flame from heated iron,
The tears flowing from the eyes will be streams of blood.

1. The word dharatīnī makes no sense here. D has lovhānī 'of iron' instead.
2. Joṇa should read jāna. The implication of "on the top" in the first line could either be on top of the sinner's head, or in addition to the punishments first described.

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3. Pāra should be dhāra 'stream.'

Kx 470.

te udhe masatake jīvane agani dhigāe:
māthānu bhedyeu te kāne nīsarāe:470

D 450 K 474.

udhe mastake jīvane āgane dhakāve:
māthānā bhedā kāne nīkalī jāye:450

Head downwards, he is burnt in the fire (D. he will be
pushed into the fire),
So the brains of the head drain out of the ear.

Kx 471.

te roese gunāhāgāra ne bahu karese sora:
jene gināna na sikhavē¹ te thāese cora:471

D 451 K 475.

rove gunegāra ne bahu kare sora:
jene āhī gunhānī tapāsa nahī karī hoye: te tām thāse



cora:451

The sinner will cry, and make much noise,
Whosoever has not taught the ginans, he will be a thief
(D. Whosoever has not repented of his sins here, he will
be a thief).

1. This word is not clear in the MS., this is a possible
translation.

Kx 472.

ārabhīa rupe nadhare karī dharāe¹:
te gura bhirimānu² aradha nahī māne sāhā:472

D 452 K 476.

ārabī rupa: najare karī dharī āye:
te gora brahmāmjinī araja mera na māne soye:452

He assumes the Arabic form openly,
The Shah will not listen to the petition of the guru
Brahma (D. He does not listen to the petition of the guru
Brahma for kindness).

1. The first line of the text is unclear; this is a



poaaible translation.

2. It is earlier said that the guru Brahma has assumed the name of the Prophet Muhammad (see Kx 4). It is said in the Qur'an that no intercession is to be allowed on the Day of Judgment (sura XL-18), although Islamic tradition allows that the Prophet will be able to intercede.

Kx 473.

te nahī virikha nahī vāse have¹:
tīhā ana pānī nahī tene thāra:473

D 453 K 477.

tām nahī varakhāva nahī vāse vāye:
tām nahī ānaṁ pānī tene thāra:453

There will be no rain, and no wind will blow,
There will be no food, no water in that place.

1. This should read havā 'wind' from the Arabic



Kx 474.

tīhā nahī koi māi nahī koi bāpa nahī baṁdhava vīra¹:
āpe āpanu bhogavase sarīra:474

D 454 K 478.

tām nā kohī mā bāpa nahī koī baṁdava vīra:
āpa āpanā karatava bhogaso sahī:454

There will be no mother, no father, no brother,
Each one will endure his own body (D. Each one will
endure the results of his own actions).

1. This is a Qur'anic idea, that each one is alone on
the day of Judgment. Cf. sura XXXI-33 " and fear the Day
when the parent will not be able to avail the child in
aught, not the child to avail the parent." Also see suras
III-10; XIX-95; LX-3 ...

Kx 475.

tiha nahi esatri nahi putra ekalo apo apa:
te apana karatava bhogavase niridhara:475



D 455 K 479.

tām nahī āstrī putra yekalo sotā āpo āpa:

āpa āpanā karatava bhogavase pāpa:455

There will be no wife, no son, each one is by himself
(D. There is no wife, no son, each one sleeps alone),
Each one has to endure for his own actions, what is
ordained (D. Each one has to endure for his own actions
and sins).

Kx 476.

rove gunāhāgāra ane bāre deha agana:

jīvaṛo dādhe dee:476

D 457 a. K 480 (There is no D 456).

rove gunhegāra ne bobaṁdi de:457

The sinner cries, and the fire burns his body,
The body of the person burns.

Kx 477.

bāre dehī sarave khāka hoi jāe:



pāvāra¹ chādhīne paetho² kare sähā:477

D 457 b.c. K 481.

tā bale dehī sara(ve) khāka hoī jāye:

tyāre pāvala chātī beṭho kare saī:457

He burns the body, until all becomes ashes (D. The body burns, and all becomes ashes),

The Shah sprinkles pāval and makes him sit up (D. Then he sprinkles pāval and makes him sit up).

1. See above, Kx 435, Note 1.

Kx 478.

esā saha vāra dehī bhājhe ghare nirivāna:

tāre eka gunāhā sahī utare nirivāna:478

D 458 K 482.

tām āyeso kare so so vāra: dehī bhāmji ghaḍī nīravāna:

tyāre yeka yeka gunā sahu utare jāna:458

In this way, he breaks the body and remakes it a hundred times, for certain (D. There he does this hundreds of times),



Then one sin is forgiven, for certain (D. Then one by one all the sins are forgiven).

Kx 479.

enī verāe sāhā māhādhina māhe guṇahā utāre tatanānā¹:
te pacāsa sahasa² varasano eka dhina karese sāhā:479

D 459 K 483.

yenī pere sāhā māro māhādanamā vīghanam³ utare
tatakhena:
tām pacāsa hajāra varasano sāhā karase dina:459

This way, on the great day, the Shah will take away sins at that time,

Then the Shah will make one year equal to fifty thousand years.

1. This should be tatakhana, not tatanana.

2. This is probably sahestra 'a thousand.' D uses the Persian hajara , 'D'. There is a hadith to the effect that at the time of Judgment, one day will equal to several thousands of years.

3. Vigna literally means 'difficulties;' here it probably refers to sins.



Kx 480.

te moce sora¹ karāmata² kāhī kahī na jāe:
jema vāge jhālī gāe:480

D 460 K 484.

macase ghora jo roja³ kayāmata kāhī kahyā na jāye:
jema vāghe jhālī gayo:460

The noise which will prevail on the day of Judgment will
be indescribable (D. The darkness which will prevail...),
As if a tiger has caught cows.

1. The word here is illegible. D has ghora, which by itself usually means 'darkness,' but ghora avāja means 'noise;' considering the following line, it would seem that the author means 'noise' here.
2. Karāmata in Kx is an error for kayāmata, which is what the D version has.
3. This word is from the Persian روز 'day.'

Kx 481.

te evā jīvane hesābha mādadhina māhe thāe:
te māhethī sēcā munīvara hoese te utari amarāpurīa
jāe:481



D 461 K 485.

tām yevo hīsāba jīvano māhadīnamā thāye:
panam temātī sāmca munīvara hase te utarī āmarāpurī
jāye:461

There will be such a reckoning of the soul on the great
day,
But whosoever is truly saintly will be saved from that
and he will go to the eternal abode.

Kx 482.

paṇa gunāhāgāra nahī utareā jāe:
te nahī pohotā bhisita¹ majhāra:482

D 462 K 486.

panam gunegāra na hāe na utare dujī vāra²:
te jāī potām vaikūṭa³ bhīsta majhāra:462

But the sinful will not be saved (D. But whoever is not
sinful, he will not come down a second time),
He will not reach into heaven (D. He went, and reached
heaven).

1. Bhisita is from the Persian 'بہشت' 'heaven.'



2. It is implied that the sinful will not come into the cycle of reincarnation.

3. Vaikūṁtha is the name of Viṣṇu's heaven.

Kx 483.

satagura bhisitanī vārī māhethī munīvara calāeā tene
ṭhāra:

te jāi pohotā vaikaṭane ghara majhāra:483

D 463 K 487.

ye satapaṁthanī vādīmāthī munīva(ra) cālyā tene ṭhāra:

te jāi potā vaikuṁtanā ghera majhāra:463

The saints went from the heavenly garden of the true guru
to that place (D. From this garden of the Satpanth, the
saints went to that place),
They reached the house of heaven.

Kx 484.

etā elamanā¹ kolasu purā paṛeā:

te munīvara vaikaṭa māhe gaeā:484



D 464 K 488, 489.

Idra²ālano kola munīvara purā pāḍe:

te munīvara vaikuṁṭa gayo: te munīvarane goranura
śāhā bhīṣṭamā lese bulaye:464

Whosoever has fulfilled the promise of learning (D.

Whosoever saint fulfils the promise of the family of
Indra),

Those saints went to heaven (D. That saint went to heaven,
the gurunura Shah will call that saint into heaven).

1. The word elama is from the Arabic ^{إِلْمَ} 'knowledge.'

2. Imam Shah is called "Indra Imam Shah" by his Satpanthi
followers; the Imam Shahi Pir Saheb at Burhanpur explained
that this verse is a reference to Imam Shah and his
family. K has je adhalanā kola purana kare 'whoever
fulfils the promise (of doing) justice.' The word āla in
D is from the Arabic word ^{أَل} 'family.' The meaning of the
verse is not clear.

Kx 485.

te munīvara dekhe bhisita:

te bhisitī dhīdhārīne śāhā māro bolāvase nirivāṇa:485



D 465 a. K 490.

te munīvara dekhe bhīsta ānopamaṁ sāra:465

That saint sees heaven (D. That saint sees heaven, truly
incomparable),

The Shah will certainly call the one who is destined to
see heaven.

Kx 486.

tenā sovananā koṭa to teja jareo apāra¹:

munīvarane ghare kasaturīnā gārā ane sovana kerī

itarīā anopana guranara uṭhāvī bhīta:486

D 465 b.c. K 491.

sravana koṭa jadī(ya) āpāra:

te maṇḍarano rupa kāhī kahyā nā jāe:465

Gold is studded on the fortress wall, which has light
without limit (D. Gold without limit is studded on the
fortress wall),

At the homes of the saints there is earth of musk, and
the guru Nara has raised up incomparable walls with
bricks of gold (D. So the beauty of the temple cannot be
adequately described).



1. This line is not clear.

Kx 487 K 492 D nil.

kamāra bāhārasata sovananā ghareā:

te ratana padāratha hīre mānekesu jareā:487

The framework of the door is made of gold,
These are studded with rubies, precious stones, jewels
and diamonds.

Kx 488 D nil K 493.

sovana mohole jharake rupa apāra:

sohasa suraja torana¹ bādheā bāhāra:488

The quarters shine with gold, and look very beautiful,
(As if) A thousand suns have been strung in a 'torana'
outside.

1. A torana is a string of flowers or other decorative
objects hung in the doorway of a house or a room.



Kx 489 D nil K 494.

eka eka madhare sovananā jareā:

eka eka madhara mānake jareā:489

Each and every temple is studded with gold,
Each and every temple is studded with rubies.

Kx 490 D nil K 495.

eka eka madhara motīe jhareā āe:

te madharanu¹ rupa kāl kaheo na jāe:490

Each and every temple is studded with pearls,
The beauty of the temples is indescribable.

1. The Satpanthi Ismailis call their places of worship jama'at khanas; the Imam Shahis call them dharamasalas; only the Satpanthis at Faizpur, under strong influence, call their place of worship 'a temple.'

Kx 491.

te utara sāta khadha dīse anopana karāna¹:

jevo sahara karāsu ugeā sura²:491



D 466 K 496.

te madrano rupāno takhata dīse:

tām ānopamaṁ karāsu jevī sahasra karā uge sura:466

In the north, the seven continents look like incomparable
karana (D. The throne of the temple appears to be of
silver),

As if the sun has risen with a thousand splendours (D.
There, with incomparable beauty like that of the
thousand splendours, the sun rises).

1. There is no such word as karana. The first line of Kx makes no sense.
2. Both the Kx and the D versions are rather ambiguous.

Kx 492.

sata ragī palāṅga vichāeā:

ratana jaṛītara hidhorā khāṭā vichāeā:492

D 467 K 497.

setra palāṅga mukī bīchāye:

ratanaṁ jaḍīta hīndrolā khāṭa:467



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Seven-coloured beds have been spread out (D. Canopied
beds have been spread out),
Swinging cots, studded with jewels, have been spread.

Kx 493.

te munīvarane evā sukha bhogevase sāra:
te surajā raganī turī satara(sitera?)¹ hajāra:493

D 468 a. K 498a.

te munīvara yevā sukha bhogavase:468

That saint will attain such happiness,
(He will have) seventeen thousand sun-coloured horses
with him.

1. This word can be read both as satara 'seventeen' or as
sitera 'seventy.'

Kx 494.

te cadhā vadhanī nārī satara¹ hajāra:
te cāṇa caṇā² deva kanyā nāra:494

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D 468 b.c. K 498 b., 499.

satra sahasra surajā ragāmnī: satra sahasra cadrā
vadanī:

cāra cālīsa deva kanyā nāra:468

So seventeen thousand moon-faced women (D. Seventeen
thousand sun-coloured, seventeen thousand moon-faced),
That caṇa caṇā beautiful and virtuous women (D. Forty-
four beautiful and virtuous women).

1. See Kx 493, Note 1.

2. The meaning of caṇa caṇā is not clear. Both the
versions are ambiguous.

Kx 495.

jeko kaṛajuganī dhanyānī dhanī sāthe dharama kamāe:
te aradha aganī¹ sarave upara paṭarānī thāe:495

D 469 K 500.

je kaṛajuganī dhanīyānī dhanī sāte dharama kamāye:
te aradha aṁganī sarave upara paṭarānī thāye:469

Whichever wife of the Kali era earns merit together with
her husband,



She will be the chief queen over all.

1. Ardha amṅanī literally means 'half body;' a wife is usually considered a half body of the husband.

Kx 496.

te munīvarane ghare satavatī nārī pacīsa (pacāsa?)¹:
putara pajasa putara² kuara noranā³ khele bāra:496

D 470 K 501.

te tām munīvarane satavamtī nāra:
tām pācase kuvāra nuranā khele bāla:470

At the home of the saint, there will be twenty-five
virtuous women (D. There for the saint, there will be a
virtuous woman),
Five hundred princes of light play outside.

1. This word is not very clear, and can be read as
pacīsa 'twenty-five' or pacāsa 'fifty.'
2. Putara is repeated.
3. This is probably an error for nuranā; the Arabic word
نور means 'light.'



Kx 497.

te ratana¹ jarītara jhudhuā² apāra:

te hātha māhe sovana gerī³ anopana sāra:497

D 471 K 502.

ratana jaḍataṁnā cedum āpāra:

tene hātamā sravana gedulī sāje hāta:471

There are countless jewel-studded balls,
In their hands they have golden bats, which are truly
incomparable (D. They have in their hands small gold
bats, which suit their hands).

1. This word is not clear; it can be also read as ramana 'play,' in which case the translation would be: "They play with countless studded balls."
2. Cēṁdu in Gujarati is 'a ball.'
3. Gedī in Gujarati is 'a bat;' gedulī is diminutive, so gedulī means 'a small bat.'

Kx 498.

te sarave mumananī kaeā nuranī hoe:

te deva nurānī vasatara pehere sabha koe:498



D 472 K 503.

tām sarave munīvaranī dehī nurānī thāye:
te deva vastra nurānā pere saba koye:472

The bodies of all the believers (D. all the saints) are
of light,
All the devas wear clothes of light.

Kx 499.

evī racanī gura nare¹ bhisita māhe racai che tehī:
te guranara sāte sarovara amīha bhareā che tehā:499

D 473 K 504.

tām yevī racanā goranurane¹ racī che tai²:
tām goranara sāta saravara āmaruta bharyā sahī:473

The guru Nara (D. the guru Nura) has created such a
place in heaven;
There the guru Nara has filled the seven lakes with
nectar.

1. See above, Kx 54, Note 2. D has goranura in the first
line, goranara in the second line.

2. In later Gujarati, the 'h' is dropped, and tahī



becomes tai (Shastriji).

Kx 500.

te sarovara māhe sovana itakarī kasaturīnī pāra:
te ratana māneke deve jareā apāra:500

D 474 K 505.

te saravara srovana itu jadyā: kastarī pāla:
tyāre tene manīka deve jadīyā āpara:474

In the lakes are golden bricks (D. The lakes are made
with golden bricks), with musk on the banks;
The deva has studded them with many rubies and jewels.

Kx 501.

te sarovara māhe nmānika motīnu veṇu ghaṇu:
te sāte sarovara abharata bhareā che joe:501

D 475 K 506.

te sa(ra)varamā mānika motīnī velu ghanī:
te sātī saravara amarate bharyā joye:475



In the lakes, there is much sand, consisting of rubies
and pearls,
All the seven lakes are filled with nectar.

Kx 502.

te sarovaranī sāmī pāra eka: tīhe karapavirikha¹
che rukha upāeo āhe:
te amarāpurī chāe raheo āhe:502

D 476 K 507.

te saravarane pāle kalpavrathtanu rukha che:
te sātī saravara upāra chāī rahu:476

On the opposite bank of the lake, a tree of kalpavrakṣa
has been created (D. On the bank of the lake, there is a
kalpavrakṣa tree),
Which spreads its shade in heaven (D. Which shades all
the seven lakes).

1. The kalpavrakṣa is, according to Hindu mythology, a
tree in heaven which fulfils every desire.



Kx 503 D nil K 508.

sarovarani jimane pare guranare rukha nipaeo ahe:
te bahu ragahire te kahi kaheo na jae:503

On the right bank of the lake, the guru Nara has created
a tree,
It is so colourful, that it cannot be described.

Kx 504.

te anata pakhī bahu popaṭa ragī amula¹ ahe:
te tihā tene rukhe besī kare kaluma²:504

D 477 K 509.

tām vrathtane upara anata pathtī popaṭa rageā mu lāla:
te tāhā besī kare che kīroṛa:477

Countless birds, and many parrots, in incomparable
colours (D. There on the top of the tree, countless birds,
parrots, with mouths coloured red),
They sit on the tree there, and chirp.

1. Amula literally means 'priceless;' it has been
translated as 'incomparable.'

2. Kaluma is either an error for kirora 'chirp,' or for



kalmā, the Islamic Profession of Faith. In a MS. of gināns that I was shown by a Rabari Satpanthi (the Rabaries are a tribe aof milkmen near Ahmedabad in Gujarat), there was a ginan, in which the following story occured: There is a tree in heaven by a lake. On it numerous birds are sitting. As soon as a believer says the kalmā (the Islamic Profession of Faith, "There is no god, but God."), one of the birds flies off, and dips into the lake. When it comes out, drops of water fall from its wings; each of these drops changes into an angel, and goes to beseech God on behalf of the believer who has said the kalmā.

Kx 505.

te sarave bhisitanī racanā guranare kahī na jāe:
te saravene ghare ratana paḍāratha guranare jāreā
thāe:505

D 478 K 510.

tām sarave racanā karī goranarane¹:
te kāhī kahyā na jāye:478

All the creation of heaven of the guru Nara is beyond
description,

The guru Nara has studded all the houses with rubies and



precious stones.

1. See above, Kx 54, Note 2, and Kx 20, Note 3.

Kx 506.

cādhō suraja juga māhe sārā¹:

anata sāhā ghara jareā apāra:506

D 479 K 511.

te gherane ratanaṁ padāratha jadīyā sārā:

tām cāda suraja jagamā sārā:479

The moon and the sun (are just as they are) in the world
(D. The houses are studded with rubies and precious
stones),

The Shah has studded the houses richly (D. The moon and
the sun are there, just as they are in the world).

1. There is no verb in this line, as a result the
meaning is not clear.



Kx 507.

to munīvara bhāī amarāpurīa māhe vāsa:
te tamāre upara karapa virakhanī¹ chāe:
te savā maṇanu āhāra bhogave:
ane mana vācā faṇa khāe:507

D 480 K 512.

tām anata kroḍa munīvara bhāī āmaṇrāpurīmā vāso:
tām tamāre upara kalapa vrīthtanī chāī:480

D 481 K 512.

tām savā savā manamno āhāra bhogavaso:
ane mana cītām phala khāye:481

The place of the saintly brother is the eternal abode,
There the shade of the kalpavrakṣa will be upon you,
They will enjoy (D. You will enjoy) meals of one and a
quarter maunds,
And eat the fruits of their heart's desire.

1. See Kx 502, Note 1.

Kx 508.

te munīvara bhāī je purā satapatha ihā kamāese:



tenā ekotarasa māinā: ekotarasa¹ bāpanā:
sāta pīrī sāsārānī te mumāṇa purīu lei bhisita māhe
jāe:508

D 482 K 513.

to munīvara bhāī je purā satapaṁtha yāhā kamāvaso:
tenā yekotraso māyenā: yekotraso bāpanā:
āna sāta pīdhī sāsārānī: te āmarāpurīmā laho joye:482

Then saintly brother, whosoever follows the Satpanth here
completely,

One hundred and seventy-one (generations) of his mother,
one hundred and seventy-one (generations) of his father,
And seven generations of his father-in-law, all these he
will take with him into heaven.

1. There is an idiom in Gujarati ikotera kura taravām,
which means that all the ancestors go to heaven, or are
saved.

Kx 509.

evā bhisita māhe sukha munīvara bhogevase sāra:
te vāro vāra guranaranu¹ pāmase dhīdhāra:509



D 483 K 514.

yeṽā sukha munīvarā bhīstamā bhogaso sāra:
te vāre vāre goranaranā pāmaso dīdāra:483

The saints will enjoy such happiness in heaven truly,
They will frequently attain the vision of the guru Nara.

1. The Satpanthi Ismailis claim that without the vision
of the Imam , even heaven is undesirable to them. Cf. the
Islamic idea of 'the vision of God in Paradise.'

Kx 510.

te munīvara bhāi pirithame sāhe āṭha lākha karaṇa¹
sirajeā satagurane faramāṇe:
sāmīnā anata kiroṛī deva udhareā teṇe guranarasu
avīcara rākheo dhīāna:510

D 484 K 515.

te munīvara bhāi prathamāṁ aṭa lākha karana sarajīyā:
te satagoranā pharamāna:
svāmīno nāmāthī anata krodi jiva udharya te gora
nurase avicala rakhya dhana:484

So saintly brother, at the decree of the true guru, the



Shah created eight lakhs of karana in the beginning (D.
He created eight lakhs of karana),
The Lord saved countless krores of devas, who kept a
steady concentration with the guru Nara (D. In the name
of the Lord, countless krores were saved, who kept a
steady concentration with the gurunura).

1. The meaning of karana is unclear.

Kx 511.

munīvara bhāi jakha¹ megha² kīnara³ tretrīsa kīroṛīu
udhareā:
te satapathane pirimāṇe guranarane faramāṇe:511

D 485 K 516.

to munīvara bhāi: jakhā meghā kīnara tetīsa kroḍī
de(va):
udhyāryā satagorane pharamāṇa:485

So saintly brother, the Yaksas, the Meghas, the Kinaras,
the thirty-three krores (D. of devas) were saved,
According to the Satpanth, and through the decree of the
guru Nara (D. the true guru).



1. See Intro. p. 17, Note 80. Also Kx 205.
2. See Intro. p. 17, Note 80. Also Kx 206.
3. See Intro. p. 17, Note 80. Also Kx 207.

Kx 512.

āja gurano atharavedane pirimāṇa:
munīvara atharaveda kahe te kare jora¹:512

D 486 K 517.

āja goranarane ātharaveda pharamāṇa:
to munīvara ātharaveda kahe te kara dāna:486

Today the guru's (decree) is according to the Atharva Veda(D. Today the guru Nara's decree is the Atharva Veda),
Then saintly brother, give the alms that the Atharva Veda specifies.

1. Jora does not make sense here. The D version is taken into consideration in the translation.

Kx 513.

te veda vacane āgama bhākheā: boleā gura edra



emāmare:

bhāi boleā pīra edra emāma:513

D 487 a. K 518.

ye veda vacana āgama bhākīyā: te gora īdra īmāma śā
āgamañ dasamo avātāra bhākīyā:487

The guru Indra Imam Shah has told this Veda scripture (D.
The guru Indra Imam Shah has told this scripture, the
Dasamo Avatara),
Brother, Pir Indra Imam has said.

Kx 514.

gura emāma āgama dasa avātāra bhākheā:
dasa avātāranī dasaturī¹ pirimāṇe² soi tenā pāpaja
jāve che re:
bhāi tenā pāpaja jāve che re sahī:514

D 487 b. K 519.

ā dasamo āvatāranī dasturī sahu pramānī pāle nara ne
nāra:
tenā pāpa jāse chuṭa³:487

The guru Imam has said the Dasa Avatara,



The sins of all who follow the custom of the Dasa Avatāra are forgiven (D. All males and females, who follow the custom of the Dasamo Avatāra as authoritative),
Brother, all his sins will be gorgiven.

1. Dastura is from the Persian word داستور
2. A word is missing here, probably cāle or pāle 'to follow' which is what D has.
3. The literal meaning is "His sins will be untied."

Kx 515.

jeko dasa avatāranī dasaturī pirimāne pāre nara ne
nāra:
te āgā gamana¹ na paso² sahu sasāra:515

D 488 K 520.

te ā dasamo āvatā(ra)nā vacanaṁ mā"cāle nara ne nāra:
te āvagamaṁ(na) nā paḍe saṁsāra:488

Whosoever, male or female, follows the custom (D. the words) of the Dasa Avatāra (D. the Dasamo Avatāra) as authoritative,
He will be spared from entering the cycle of reincarnation.



1. This word is of medieval coinage. It is a compound of the Gujarati āvā from āvavum 'to come,' and the Sanskrit gamana 'to go;' it has come to mean 'going and coming into the world through the cycle of reincarnation.'
3. This is either an error for paro from padavum 'to fall' or from the Cutchi verb pasanu 'to experience, endure.'

Kx 516.

je koe imānasu sirī nārāeana¹ devane dasa avatārasu
purā bhaeā:
te bhaṇe nara ne nāra tene mähādhina nahī lupe
lagāra:516

D 489 K 521.

je koī: Īmānasu srī nārāyena devano dasamo āvatāra
puro sāmāle bhane nara ne nāra:
tene mähādīnāmī ācam nā lāge lagāra:489

Whosoever, male or female, recites (D. and listens to)
the Dasa Avatāra (D. the Dasamo Avatāra) of the deva Sri
Narayana with complete faith,
The great day will not destroy him (D. The fire of the
great day will not touch him at all).



1. See above, Kx 184, Note 1.

Kx 517.

je koe bhagata dasa avatāranī dasaturī eka mana
sābharāe:
te hurafe hurafe sataguranī safāeta kare:517

D 490 a. K 522.

je koī bhagata dasamo āvatāranī dasturī: yeka manasu
sābhale:
harafe harafe satagoranī safāyeta pramāne:490

Whichever devotee listens ot the custom of the Dasa
Avatāra (D. Dasamo Avatāra) with perfect attention,
He, word for word, is making supplication with the true
guru (D. Word for word, according to the intercession of
the true guru)..

1. Harafa is from the Arabic 'letter, word.'

Kx 518.

te pirimāne te eka ekane hurafe koṛa koṛa hasitī¹



āeānu fāra hoe:518

D 490 b.

je yeka yeka harafe harafe kreḍa kroḍa hastīno phala
pāye:490

With every word (D. word for word), he gains the merit of
krores of existences.

1. Hasti is from the Persian هستی 'existence.'

Kx 519.

ihāthī sirī nārāeāṇa devanī dasa avatāranī dasaturī
purī purāṇa bhavasa:
to te pīra hasana sāhā pīra emāma sāhā sarave
sabhaṛāveā:519

D 491 K 536.

yāṭī srī nārāyenano dasavo avatāranī dastarī purā
bhāvasu:
to gora hasaimaśā: Imāma sāhā vāca:491

Here let the custom of the Dasa Avatara (D. Dasamo
• Avatara) of Sri Narayana deva be completed,

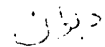


Which Pir Hasan Shah ('s son) Pir Imam Shah has caused to be heard (D. So that is the speech of guru Hasan Shah ('s son) Imam Shah).

Kx 520.

sābhare munīvara eṇe varata¹ jāṇa:
to mähādhina māhe teno hī² dhivāna³:520

Know that the saint who listens according to its custom,
He will not have a lawcourt on the great day.

1. Varata is from the Gujarati vrata 'custom.'
2. This word is not legible in the MS., hence the last line makes no sense.
3. In Gujarati the word dīvāna means 'vizier' or 'a large room' or 'a lawcourt' among other things. This second line makes no sense at all. It can also be translated as: "He will not(?) have a large room on the great day." The word dhivāna is from the Persian 

D 492 Kx nil K nil.

je nava khadaīmā lakṣa cavaryāsī jīvā jonī:jāta che¹:



te sarave kabaja karī rākhajo tamāre hāta:492

Whichever eighty-four lakhs of types of beings there are
in the nine continents,

Take possession of them all and keep them in your hands.

1. This verse seems to be repetition of Kx 398. See Kx
398, Note 1.

D 493 Kx nil K nil.

te sarave kabaja karya ājāḥilane¹ hāta:
tyāre śāhānā pāmyā dīdāra:493

Azazil took possession of them all in his hand,
Then they attained the vision of the Shah.

1. See Kx 448, Note 2. Hadith considers Azazil as the
name of the fallen angel; it is probable that Azra'il,
the angel of death is meant here (see Kx 397, Note 1).

D MS.

e dasamo avatāra sām̐purana: bhavatu¹:



Let this be the end of the Dasamo Avatara.

1. Bhavatu is a Sanskrit impersonal form, third singular, meaning 'let it be;' it is used to express auspiciousness (Shastriji).

K. 523.

tāre dasamūṃ rupa tīāṃ nakalāmki nārāyeṇa rupa sāra:
tīāṃ deve dhareyo sirī molā muratajā alīnum
avatāra:523

Then the tenth form is truly the form of the Nakalamki
Narayana,

There the deva has assumed the form of the Lord Murtada
Ali.

1. Murta-jā from the Arabic مُرْتَدَجَا is an epithet of Ali,
meaning 'he with whom (God) is pleased.'

K 524.

tāre deva daīm̐ta kālīm̐gāne mār̐ase jeṇī vāra:
pache soṃsāramā paragaṭa thāese morāra¹:524



Then the deva will kill the demon Kaligo,

At that time Murari will be publicly known in the world.

1. See above Kx 25, Note 1.

K 525.

tāre dasame kālīṃgāne mārased nīradhāra:

te deve bāra kroḍīsum pīra sadaradīnane tāreā sāra:525

Then in the tenth form, he will kill Kaligo for certain,

That deva uplifted Pir Sadr al Din with twelve krores.

K 526.

jāre soṃsāramām paragaṭa thāese deva murāra:

tāre soṃsāra sarave ulakhase sahī nīradhāra:526

When the deva Murari will become openly known in the world,

Then all the world will recognize him truly.



K 527.

tāre sīrī dasamāmhe s̄hā molā muratajā alī rupa nāma
bhaṇāveā sahī jāna:
tāre anata kroḍīsum pīra hasana kabīradīnane tārased
niravāna:527

Then as the tenth form, the name of the Lord Murtada Ali
has been taught,
Then he will uplift Pir Hasan Kabir al Din with countless
krores of beings.

K 528.

s̄hā molā muratajā alīnī mātā to bībī jalekhā¹ kahīe:
ane pitā to hāsamī abhu tālaba tamhīe:528

The mother of the Lord Murtada Ali is Bibi Zulekha,
And his father is the Hashimite Abu Talib.

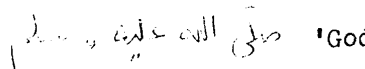
1. The correct name of the mother of Ali was Fatima
bint Asad b. Hashim.



K 529.

tāre gura to nabī māhamada musatafā salalāho alehī
va salama¹ jāṇa:
ane sakhatīto mātā bibī fātamā paramāṇa:529

Then know that the guru is the Prophet Muhammad. Mustafa,
may God bless him and give him peace,
And the shakti is the mother Bibi Fatima.

1. This is the usual formula used when mentioning the
name of the Prophet in Arabic  'God
bless him and give him peace.'

K 530.

tāre savasakhānato¹ kahekapura² nagarī jāṇa:
ane khetra to sītapura³ kuārīkā nagarī paramāṇa:530

Then know that the city of Kehk is the birth place,
And the field is Sitapur, the city of the maiden.

1. This compound word is probably made from svasa 'breath'
and khana 'continent;' hence 'birthplace.'
2. Kehk is the name of a city in Iran. The Ismaili Imams
are supposed to have lived there for some time. See



B. Lewis, "The Assassins," Encounter, November, 1967,
pp. 34-49.

3. Sitapur may be a city in India.

K 531.

tāre nara dārase dāṇava daīm̐ta kālīṅgo uṇeācārī jāṇa:
bāra karodīsum pīra sadaradīna udhareā niravāṇa:531

Then the Nara will kill the demon Kaligo, who is full
of faults,

He has uplifted Pir Sadr al Din with twelve krores of
beings.

K 532.

tāre cāra lākhane batrīsa sesatra śāhā molā muratajā
alī rupe jāṇa:
tāre athara veda huā pramāṇa:532

Then know the form of the Lord Murtada Ali to be of four
lakhs and thirty thousand (years),

Then the Atharva Veda was the basis of true authority.



K 533.

cāra lākha ne batrīsa śeśatra kalajuganum paramāna
jāna:
bāra karodīsum pīra sadaradīna amarāpurīmām potā
niravāna:533

Know the length of the Kali era to be four lakhs and thir
thirty-two thousand years,
Pir Sadr al Din reached heaven with twelve krores of
beings, for certain.

K 534.

te to gubata pāmtha ārādheā jāna:
teneto sahī amarāpurīno vāso pāmeā niravāna:534

Know that they worshipped the path in secrecy,
They attained a dwelling in the eternal city, for certain.

K 535.

tāre sirī nakalamkīno dasamo avatāra sampurana thayo
sahī:
evī gura bharamājīe vāñī kahī:535



So the Dasamo Avatara of Sri Nakalamki is truly c
completed,
The guru Brahma has said such words.

K 536.

īāmthī sirī nārāyeṇa devanuṁ dasamuṁ avatāranī
dhasaturī saṁpurāṇa sāca:
evī gura haṣana śāhā suta pīra imāma śāhā boleā
vāmca:536

Here the custom of the Dasamu Avatara of the deva Sri
Narayana is truly completed,
Such words the son of guru Hasan Shah, Pir Imam Shah
has said.
Samāpata:
End.



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Grammatical Analysis

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Phonology.

Generally speaking, the script reflects the phonological system, but there are cases where the script, as it appears in the Kx ms. is not adequate. In order to evaluate the phonological system, it has been necessary to utilize the knowledge of the standard Cutchi-Sindhi and Gujarati languages, as well as the data of the Kx ms. For example, the problem of the symbol 6 in the Kx ms. which represents both 'u' and 'o', as in the word 'utareo' (descended, Kx 1); the initial 'u' and the end 'o' are both written with the same symbol, and only a knowledge of the language can help one to determine whether the symbol represents an 'u' or 'o'. Similar is the case of 'i' and 'ī' which are both represented by the same symbol, or the problem of 'r', 'ṛ' and 'ḍ' which are all represented by the same symbol.

The following phonemes occur in the Khojaki script as found in the Kx ms. (also see Appendix 1). Among the vowels are found: a, ā, i (and ī, the same symbol is used for both), e, u (and o, the same symbol is used for both). The diphthongs are not represented in the script system. Diphthongs do appear in the D ms., though rarely, and are as follows : ai, au. Of the consonants, we find: the gutturals k, kh, g, gh; the palatals c, ch, j, jh, dy (this is similar to the Sindhi چ, see below *), ny (this is similar to the Sindhi ڇ, see below **); the cerebrals ṭ, ṭh (the same symbol is used for both), ḍ (the same symbol as ṛ and often pronounced as



r, eg. the word 'jaṛeā' meaning 'studded' in Gujarati and the D ms. is pronounced 'jaṛeā' in Cutchi), r, (see below ***), n (the same symbol as ḍ and ṛ); the dentals t, th, d, dh (two symbols), n; the labials p, b, bh (two symbols) m; the semivowels r, l, v, (there is no y in the language of the Kx ms., see below ****); the sibilants s (there is neither ṣ nor ṣ in the language of the Kx ms., though there is ṣ in the D ms., see Appendix 1); and the aspiration h.

* Dy is sounded by placing the tip of the tongue against the lower teeth, at the same time allowing the middle of the tongue to press against the palate. The sound occurs in such words as 'rādyā' (king), 'kādye' (for the sake of) etc. In Gujarati the soft j is used in these instances.

** Ny is a palatal nasal, and is sounded like ny or sometimes nj. In the Kx ms. it occurs twice only, Kx 495 'dhanyāni' (wife) and Kx 494, 'devakanyā' (beautiful maiden), but it is quite a common sound in the Cutchi and Sindhi languages.

*** I have followed the practice of other authors in transcribing the retroflex r-stop of Sindhi as 'ṛ'. There should be no resulting ambiguity, as the r-vowel, found in ancient Indian languages and also transcribed in grammars by 'ṛ' does not occur in Sindhi, nor do the mss. here described have any symbol for it. The Sanskrit 'ṛgveda', for example is rendered by my ms. Kx as 'rugaveda'.

**** Y is to be found in the D ms. In the Kx ms. y is either dropped or replaced by a, e, etc. eg. 'pāmeā' (attained Kx 23)



for 'pāmyā'(D 21), 'hathiāra'(weapon, Kx 149) for 'hathiyāra'(D 134), 'dhariā'(sea, Kx 104) for 'daryāva'(D 91), 'puna'(merit, Kx 115) for 'punya'(D 102) etc. In certain words even v is dropped or replaced eg. 'kuara'(prince, Kx 36) for 'kuvara'(D 29).

Vowels are found in all positions, they occur at the beginning of words, in the middle or at the end of words. In the D ms. 'o' does not appear at the beginning of words; rather, the beginning 'o' is replaced by 'va', and thus we have 'vachā'(D 94, 107), 'vachu'(D 104) for the Gujarati 'ochuṃ'(less); 'voḍe'(D 404) for 'oḍhe'(to cover), 'voḍhana'(D 398) for 'oḍhana'(covering). In the Kx ms. these words are written 'ochā'(Kx 107, 120), 'ocho'(Kx 117), 'oḍhani'(Kx 417). Vowels occur next to themselves: eg. 'vāā'(wind, Kx 428), 'huu'(I, Kx 367), 'dee'(gives, Kx 434) etc. They occur in groups of two, three and even up to four: 'bharakhie'(eat, Kx 364), 'gauā'(cow, Kx 106), 'dhiāeā'(worship, Kx 40) etc.

The anusvara is rather rarely used in the language of the Kx ms. The following examples were found: 'abhaṃganu'(Kx 169), 'beānuṃ'(Kx 228), 'baṃdhava'(Kx 105, 474), 'janaṃma'(Kx 49), 'kāṃcari'(Kx 421), 'pāṃce'(Kx 17), 'palāṃga'(Kx 492), 'rupavatiṃ'(Kx 420), 'saṃvata'(title), 'satpāṃtha'(Kx 30). In the D ms., the anusvara is more frequently and rather loosely used; the scribe tends to place an anusvara over the nasal consonants, eg. 'pavanaṃ'(D 315), 'utamāṃ'



(D 323), 'anaṁ' (D 345), 'ratanāṁ' (D 402) etc. or over the consonant before the nasal as in 'jalāṁna' (D 350), 'vacāṁna' (D 402); or he nasalizes vowels in the neighbourhood of nasalized vowels, eg. 'kaṁsaṁ' (D 340), 'paṁdaṁvane' (D 341); or he nasalizes vowels in the neighbourhood of where they should be nasalized eg. 'khaḍaṁ' (D 291) etc.

In the language of the Kx ms. 'a' is often added to words ending in 'i', thus 'chāti' (chest) becomes 'chātia' (Kx 51, 443), 'nagari' (city) becomes 'nagaria' (Kx 9), 'pāṇī' becomes 'pāṇīa' (Kx 444), 'peti' becomes 'petīa' (box, Kx 55). Less frequently 'a' is added after 'u', eg. 'jambudvipa' (India) becomes 'japuadipa' (Kx 61). In the language of the D ms. often 'ye' is used where modern Gujarati and the Kx ms. use only 'e', eg. 'yeka' (one D 28 etc) for 'eka' (Kx 34), 'yekaṭhā' (together, D 29) for 'ekaṭhā' (Kx 35), 'yevā' (such, D 99) for 'evā' (Kx 112) etc. Many words which are spelled with a medial 'y' in D are spelled without 'y' in the Kx ms. eg. 'cyāra' (four, D 270) is 'cāra' (Kx 290), 'jyāre' (when D 1) and 'tyāre' (then, D 1) are 'jāre' and 'tāre' (Kx 1). In modern Gujarati we have 'jyāre' and 'tyāre', but 'cāra'.

In the Kx ms., with two exceptions (tr and dr), there are no conjunct consonants. Consonants appear in all positions, except that ṛ, ṇ, ḍ do not appear initially. Of combinations of consonants, 'tr' appears as in 'batrīsa' (thirty-two, Kx 45), 'chatrīsa' (thirty-six, Kx 64 etc.), 'tridhāro' (three-edged, Kx 200); 'dr' appears as in 'harīcadra' (Kx 20, 210), 'edra'



(title etc). But 'krora' appears as 'korī' (1,000,000, Kx 249) or 'kīroṛī' (Kx 64), and 'prāṇī' as 'pirāṇī' (being, Kx 34) and 'prathivī' as 'pirathamīa' (earth, Kx 109). Note that in the last word 'v' is replaced by 'm' which happens elsewhere also. Here are some more examples of consonant clusters breaking up, eg. 'muktina' becomes 'mugatanā' (of liberation, Kx 29), 'Pralhad' becomes 'pahelāj' (Kx 20), 'srasti' becomes 'sisāṭa' (Kx 43), 'duṣṭa' becomes 'dusāṭa' (evil, Kx 48), 'sneha' becomes 'seneha' (love, Kx 81), 'vanaspatī' becomes 'vaṇasapatī' (vegetation, Kx 128).

There is no 'kṣ' in the language of the Kx ms. Thus 'kṣetra' is rendered as 'khetara' (field, Kx 312), 'mokṣa' as 'mokha' (salvation, Kx 29) etc. In some cases 'ṣ' is replaced by 'kh' as in 'puruṣa' which becomes 'puruḥka' (man, Kx 105), although usually both ṣ and ṣ̣ are replaced by s, even in the case of loan words from Persian eg. 'shāh' becomes 'sāhā'.

In the Kx ms. 'd' is sometimes replaced by 'dh' eg. in 'nādān' which becomes 'nādhān' (foolish, Kx 45), 'ānānda' which becomes 'ānadha' (joy, Kx 259), 'mahāammad' which becomes 'māhāmadha' (Muhammad, Kx 4). Again ḍ is sometimes replaced by dh, so 'akhaṇḍa' becomes 'akhadhā' (complete, Kx 135), 'khāṇḍa' becomes 'khāḍha' (sugar, Kx 323), etc.; b is replaced by bh, eg. 'bākī' becomes 'bhākī' (remaining, Kx 126), 'abadhuta' becomes 'abhudha' (ascetic, Kx 252), 'banāvi' becomes 'bhanāvī' (make, Kx 71). Sometimes m is changed to bh, eg. in 'abharata' (amṛt or nectar, Kx 296). In the Kx ms. there are occasional



instances of metathesis, as in 'varabhata' (mountain, Kx 244) for 'parvata', though the word is also spelled 'parabhata' and 'paravata' elsewhere.

In some instances h is inserted either in the middle or at the end of words, eg. 'bāraha' (twelve, Kx 106) for 'bāra', 'sorahā' (sixteen, Kx 295) and 'sorahī' for 'sora', 'sahudhara' (Kx 105) for 'śudra', 'bhīmasehena' (Kx 335) for 'Bhīmasena', 'thāhāra' (plate Kx 296) for 'thāra' etc. The Gujarati 'sevā' (service, D 37) appears as 'sirevā' (Kx 47).

There is no ṇ in the D ms. and Gujarati words spelled with ṇ are spelled with n instead, eg. 'rānī' (queen), 'suno' (listen), 'dānava' (demon) etc. Often in the D ms. the n is replaced by l eg. in 'janama', which becomes 'jalama' (birth, D 12) or in 'māṇasone' which becomes 'malasone' (men, D 236).

The above is a general analysis only; a more thorough investigation, probably using other Khojaki mss. as well, would be of interest, but is beyond the scope of this work.

Morphology.

Words are grouped into: Nouns, Adjectives, Pronouns, Numerals, Verbs, Postpositions, Adverbs, Conjunctions, Emphatics.

Nouns: There are three genders: masculine, feminine, neuter; two numbers: singular, plural; nine cases: nominative, accusative, vocative, genitive, dative, ablative, commitative, instrumental, locative.



The gender of nouns cannot always be determined from the evidence of the text here studied. Masculine; feminine, and neuter nouns may end in -a, -ā, -i, -ī, -u, -o; hence the gender cannot be determined by the ending. The gender of nouns has therefore to be ascertained from the sources based on the lexical tradition (the Gujarati 'Jodhīkosn' has been used here), or the gender can be identified from their occurrences with the forms of declinable adjectives. The forms of gender in the adjectives are: the masculine -o, -ā of adjectives and participles, the feminine -ī of adjectives; there is only one adjective ending in -u in the Kx ms., 'ghanu' (much, Kx 501), but this is an error, because the noun 'venu' (sand) which it qualifies is a feminine noun, and thus the adjective should be 'ghanī'. The D ms. has 'ghanī' (D 475). Usually the masculine singular ending is -o, thus we have 'āgo gura' (former guru, Kx 204), 'barīo jodho' (the strong warrior, Kx 245), 'bījo parabhata' (another mountain, Kx 383) etc. (see list of adjectives). The masculine plural ending is -ā, and thus we have 'bariā jodhā' (strong warriors, Kx 169), 'bijā jodhā' (other warriors, Kx 152), 'bhalā samudhara' (the good seas, Kx 236) etc. The feminine singular ending is -i, hence we have 'agelī fojanē' (the front army, Kx 302), 'ruṛī dehī' (pretty body, Kx 447). In the feminine plural the Kx ms. uses either the Cutchi feminine plural as in 'rupavatīu nārīu' (beautiful women, Kx 420), 'satavatīu nārīu' (virtuous women, Kx 425) or just



-i as in 'satavatī nārī pacīsa' (twenty-five virtuous women, Kx 496) etc. Sometimes the ms. uses feminine adjectives with masculine nouns eg. 'barī rāe' (strong king, Kx 244), or 'ghaṇī visavāsaghāta' (much promise-breaking, Kx 111) or 'ghaṇī mārā' (much beating, Kx 465), both 'rāe, visavāsaghāta' and 'mārā' are masculine nouns, and not feminine.

As for case endings, the nominative, vocative and accusative are identical. The genitive is the one gender which is the most clearly distinguishable by its case endings. In the Kx ms. these are -nā, -nī, -nu, -no, -ne of the Gujarati language, -kā, -kī, -ke of Hindi-Urdu, and more rarely -jo of the Cutchi-Sindhi language. Sometimes the postposition 'tanu' (of) is used. The commitative takes the case suffix 'su' or 'se' (which has dropped out of modern Gujarati, but Cutchi still retains 'sām' and 'se') or takes a postposition, mostly without any change in the noun eg. eg. D 230 'munīvara sāthe', but sometimes 'ne' is added to the noun before the postposition, eg. Kx 247 'munīvarane sāthe' The locative almost always takes a postposition, (the commonest of which is 'māhe', but in the latter D ms. the 'he' of the 'māhe' has dropped and 'mā' is attached to the noun, thus forming a case ending eg. Kx 'juga māhe' often in the D ms. becomes 'jugamā' (in the era)}, though it sometimes takes a suffix, ^{instead,} eg. 'dhāratīe' (on the earth, Kx 254). The ablative sometimes takes the suffix -e, but more often it takes the suffix -thī, the last letter may be changed as in the case



of 'ākāsethī' (from the sky, Kx 460) or remain the same, or it takes a postposition. The dative case invariably takes the suffix -ne; and the instrumental case takes the suffix -su, or more commonly -e.

With certain verbs, the agent of action in the nominative takes the ending 'e' eg. 'deve' and 'sāhe' (Kx 20) instead of 'deva' or 'sāhā', and 'gure' (Kx 52) instead of 'gura'. Sometimes the Hindi-Urdu 'ne' of the agent of action is used, eg. 'guranarane' (Kx 174, 511) instead of 'guranare' or 'harīne' (D 18) instead of 'harīe'. Similarly in the accusative, after certain verbs of telling (kahevum), feeding (jamādavum), killing (māravum), meeting (maravum) and in some cases, making (karavum) etc. the ending 'ne' is attached to the noun, eg. 'jīvane' (Kx 470, 481) or 'jogīne' (Kx 449). Suffixes for the vocative plural do not occur. As for the nominative and accusative masculine plural, comparatively infrequently are the conventional Gujarati plurals used, eg. 'janā' as the plural of 'jana' (Kx 36, 51); sometimes the Hindi-Urdu plural is used, eg. 'bhagate' (Kx 77) for 'bhagata' or 'hāthe' (Kx 448) for 'hātha' etc. Otherwise the plurals are only identifiable by the numerals that qualify them (many have been left in the singular category). In the feminine nouns ending in -i, the Cutchi plural is sometimes used, eg. 'satīu' (Kx 237, 419, 420) for 'satī', 'nārīu' (Kx 419, 420, 425) for 'nārī', 'nadhīu' (Kx 237) for 'nadhī'; similarly for adjectives qualifying them, eg. 'rupavatīum'



(Kx 420), 'satavatīu'(Kx 425). Only once is the Cutchi plural used with the neuter case, 'vrata'(religious vow) appears as 'viratu'(Kx 447) in the plural.

Professor Bender's model of dividing the nouns into a and a bases, i bases, o bases, u bases etc. is followed.

Adjectives appear to belong to two classes: declinable and indeclinable. Even the declinable class of adjectives does not necessarily use the same endings as the nouns that are qualified, eg. 'barīā sakana'(powerful omens, Kx 298), 'kharī dasadha'(correct tithe, Kx 55), sometimes, however, the endings are the same, eg. 'barīā jodhā'(strong warriors, Kx 169) or 'barīo jodho'(strong warrior, Kx 245). Some words are adjectives in their own right, others are formed in various ways: from a noun, either by changing the ending and/or adding a suffix, eg. 'aparādhī'(Kx 44) from 'aparādha'(offence, sin); cf. 'bara' means 'strength', 'barīā'(strong, masculine plural), 'barī, barīo'(strong, masculine singular), 'barāvata' means possessing ^{strength} and therefore 'strong'. Similarly 'rupavata'(beautiful, plural, Kx 266) and 'rupavatīu'(feminine plural, Kx 420) are formed from 'rupa'(beauty). There are compound adjectives eg. 'surajā-ganī'(sun coloured, Kx 493), 'trābhā-varanī'(copper coloured, Kx 39), 'cadhā-vadhanī'(moon faced, Kx 494) etc. Participles are used as adjectives, eg. 'jīvato'(alive, Kx 336) from 'jīvavum'(to live), 'gamatā'(pleasing, Kx 414) from 'gamavum'(to be pleasing), 'muā'(dead, Kx 323) from



'maravum'(to die). Adjectives may be formed by adding a negative prefix, eg. 'ana+gaṇeo'(uncountable, Kx 329) from 'gaṇavum'(to count). Some adjectives are used as adverbs as well, eg. 'ghaṇā'(much, Kx 39, adverb), 'ghaṇā'(many, Kx 331 etc., adjective), 'suka'(dry up, Kx 127, adverb), 'suke'(dry, Kx 166, adjective). To some adjectives case endings are attached eg. 'saraveku'(to all, dative plural, Kx 275), 'saravene'(to all, dative plural, Kx 505), or some take postpositions, just as nouns do, eg. 'sarave upara'(upon all, locative plural)etc. Adjectives do not always take the case endings of the nouns they qualify, eg. 'sarava lokana'(of all the people, Kx 175), but they may do so in some cases, eg. 'suke kasate'(on dry wood, Kx 166), 'udhe masatake'(upside down head, Kx 470).

The case suffixes in the singular are:

Nominative, Accusative, Vocative: a, ā, o, i, ī, u, e*.

Genitive: nā, nī, no, ne, nu, jo, kā, kī, ke.

Locative: e.

Instrumental: su, e.

Ablative: e, thī.

Comitative: su, se.

Dative: ne.



The case suffixes in the plural are:

Nominative, Accusative: a, e, u, i, iu.

Genitive: nā, nī, nu, no, ne.

Locative: e.

Instrumental: e, su.

Ablative: No occurrences.

Comitative: su.

Dative: ne.

Nouns, a-bases, nominative, vocative, accusative; masculine, singular.

agana, (fire, 470, 476)

ajarāila (Izrā'il, Ar., 397, 399, 402).

atharaveda (Atharva veda, 4,13, 24, 26,53, 289, 512).

atharavedane (Atharva veda, 512).

abhaga (ndestructible, 142, 156).

abhalaka (type of horse? 221)

ata (limit, 119).

arajana (Arjuna, 213)

avatāra (incarnation, title, 5,6,8,24,25,27,359,362,362,514)

asīna (? 320)

asumata (? 186)

igama (scripture, 37,513,514)

igama (37, error for 'āgara')

icāra (behaviour, 114)



- ādhama (Adam, Ar. 5)
ādhara (? 115) 'the earth' adhara gora(?)
adha (joy, 259)
hāra (food, 507)
ādhava (brother, 105, 474)
adhava (brother, 107)
āpa (father, 159, 160, 323, 474)
ola (word, 33,36,52,54,64,178, 195)
hakasanahāra (forgiver, Per. 74, 79, 181)
hakha (food, 296)
hagata (devotee, 17,20,57,64,94,211,361,516,517)
harathāra (husband, 25)
harathāra (husband, 362,371,373)
haraṇa (weight, 57,182,396,397)
hāra (weight, 89,105,109, 306, 310, 437, 235)
hāṇa (sun, 130)
hīmasenhena (Bhimasena, 335)
hīma rāe (king Bhima, 377)
hīrata khadha (India, 311, 312)
hīrāhāmaṇa (Brahmin, 105, 118, 449)
hīrāmaṇa (Brahmin, 445)
romanī (error for Brahmin, 127)
upāra (king, 159, 347)
eda (secret, 53, 121)
ga (a musical instrument, Turk. 252)
gā (ornament-Shastriji, 422)



cadra (moon, 418)
cīna (China, 183, 187)
cīnaba (China, 349)
cīna māhā cīna (China and its environs, 395).
coka (pendant? 423)
cora (thief, 471)
chora (plant, 124)
daita (demon, 1,2,3,10,14,32,45,47,48,53,146,150,152,153,154,
155,156,161,163,164,165,170,174,189,318, 320, 321,322,323,
325,326,327,329,344,346,347,347,360,363,367,381,382,383,384,
386,391)
daitane (demon, 264)
dajālāne (Dajdjal, Ar. 336)
datadeva (Datatreya? 231)
dānava (demon, 18,20,22,32,47,53,113,396)
dānavane (demon, 331)
dāma (wealth, 111,112)
dina (day-s, 149,293,293,328)
dine (day, 439)
dhina (day-s, 441,443,444,445,447,451,452,479)
dhīne (day, 446)
dimasa (day, 305)
duāpura (Dvapara, 1)
dugara (hill, 299)
durajodhana (Duryodhana, 360)
deva (god, 7,18,22,25,116,125,136,138,141,144,176,177,184,185,



188,204,205,206,207,218,231,232,241,242,256,257,260,284,310,
331,351,352,353,354,355,356,359,360,361,362,392,408,449,456,
498,510)

deve (deva, 20,357,358,359,500)

devane (deva, 139,178,211,345)

desa (country, 6)

deha (body, 476)

dona (? 293)

dhamara (drum? 251)

dharama (dharma, 126,449,495)

dhala dhala (Dula Dula, 190,194,201,285)Ar.

pāra (error for 'dhara', flow, 469)

dhīdhāra (face, vision; Per. 58,59,74,79,175,509)

dhīvāna (representative?official council? 520)Ar.

dhusamaṇa (enemy, Per. 146)

dhola (drum, 309)

emāma sāhā, pīra (Pir Imam Shah, 98,99,131,519)

emāma sāhā, gura (Guru Imam Shah, 99, 204)

edra emāma, pīra (Pir Indra Imam, 513)

edra emāma, gura (Guru Indra Imam, 513)

emāma gura (Guru Imam, 514)

elama (knowledge, Ar. 117)

esamāila (Ismail, 132,137,140,141,145,188,403,457)

fakīre (mendicant, 8)Ar.

firasato (angel, Per. 403,457)

gaja gaja (yard by yard, Per. 71,84)



gajakesara (Gajakesar, 153,380,384)
gara (mountain, 299)
gau gau (every one and a half mile distance, 171)
giraha (planets, 256)
gīrabha (pride, 170)
guṇa (reason, 348)
guṇa (qualities, 363)
gunāhāgāra (sinner, 79,180,471,476,482 Per)
gura (guru, 4,8,8,10,10,11,15,27,48,52,54,54,56,60,62,63,63,
64,67,68,72,73,78,84,84,88,97,98,98,102,119,120,120,128,175,
185,193,197,290,339,472)
gura(ji) (guru, 92,101,264)
guranara (Gurunara, 260,345,409,433,486)
gure (guru, 52)
guranare (Guranara, 410,503,505,505)
guranarane (Gurunara, 174,511)
gorakha (Gorakha, 230)
gorakhanātha (Gorakhanāth, 229)
ghaṇa (hammer, 463)
ghuṭa (mouthful, 301,302)
haṇamata (Hanumān, 244,332,280,381,383,384)
haraṇa (deer, 120)
haraṇākasa (Haranakasipu, 355)
harīcadra (Hariścandra, 210)
hīrīcadra (Hariścandra, 20)
hasana (Hasan, Ar. 88)



- nātha (hand, 56,84,175,200,203,261,307,368,388,398,466)
hāra (necklace, 422)
hirakha (joy, 177)
husenīa (Husain? Ar. 233)
hukama (order, Ar. 122)
hesābha (account, 481) Ar.
Īsavara (Isvar, 5,255)
jakha (Yaksa, 205,205,211)
jaejaekāra (shouts of victory, 203)
jejekāra (shouts of victory, 424)
janakāra (sound janakara? 231)
janama (birth, 14)
janamma (birth, 49)
jabharāila (Gabriel, 198)
jādhu rāe (Yadva king ie. Krsna, 197,389)
jādhunātha (Yadva lord, 245)
jāpa (repetition of a name or formula, 54,93,94,95)
japuaḍīpa (India, 61,97,311,312,313,316)
jīva (being, 44,50,76,180,399,400,401)
jīvane (being, 470)
ujara veda (Yajur veda, 19,278)
ujosaṭara (yudhisthira, 23,211)
juthāne, (liar, 139)
jodhāne (warrior, 371)
jhamakāra (sheen, 424)
jhaṭara (type of horse? 221)



kaṭara (type of horse? 221)
kabhiradhīṇa, pīra (Pir Kabir ad din, 67,70,71,72,83,89)
hasana sāhā (Hasan Shah, 87,88,93,97,98,134,240,519)
hasana sāhā, pira (Pir Hasan Shah, 91)
kamaṛā kuara (prince Kamala, 36,37,42,42,51,55,56,58,157,
160,174,178,182,338,339,340,346,348,350,396)
kamaṛā kuarane (Prince Kamala, 174)
karāmata (error for 'qiyama' day of judgement, 480)
karāṇa (? 510)
karāṇa (? 491)
kalatāra (creator, 76)
kiloṛa (great noise, 332)
kaṛa (Kali era, 110)
kaṛajuga (Kali era, 2,8,94,95,95,112,125)
kalajuga (Kali era, 3,4,5,7,24,63,64,88,90,114)
kalijuga (Kali era, 1,24)
kasa (Kāmsa, 359)
kāema (Kaem, Ar, 129)
kāema(jī) (Kaem, Ar. 103)
kāgāra (paper, Ar. 466)
kāna (Kṛṣṇa, 358)
kāra (destruction, 108,153)
kāvāra (type of horse? 221)
kirodha (anger, 142,145,147,167,363)
kinara (a class of semi divine beings, 207,511)
kuthāma (latrine, 124 lit. a bad or wrong place) latrine



kubha (vessels, 295,296)
kuara (prince, son, 496)
koṭa (gateway, 486)
koṭavāra (city official, 132)
korabha (tortoise, 353)
lobha (coveteousness, 110)
macha (fish, 351)
madhagaṛa (error for 'magadhara', fencing stick, 163,263)
malakesara (Malakesar, 152,377)
māra (beating, 40,465)
māsa (month, 69,70,72,149)
māhāmadha (Muhammad, 4,121)
māhāmadha musatafā, gura (Guru Muhammad Mustafa, 406)
māhāmadha sāhā, pīra (Pir Muhammad Shah, 100)
māhādīna (day of Judgement, 37,40,41,43,404,479,481,516, 520)
māhādīna (day of Judgement, 179)
mīra (chief, 119,132)
mugata (salvation, 31)
mudhakīṭaka (Madhukitaka? 353)
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munīvara (saintly one, 4,66,208,229,236,240,241,242,243,256, 257,259,267,271,273,277,279,284,403,415,418,418,419,429,430, 432,435,438,483,484,485,507,508,509,510,511,512,520)
musatafā(jī), pīra (Pir Mustafa, 118)
megha (class of semi gods? 206,511)



mehera (mount Meru, 303,304)
murāra (Kṛṣṇa, 25)
musāfara (traveller, 118) Ar.
mokha (salvation, liberation, 29)
nakara (Nakula, 214)
nikara, rāe, (king Nakula, 378)
(gura)nara (guru nara, guru Imam, 345,409,433,486,499)
(gura)nare (410,499,503,505,505)
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nāda (music, 230,250)
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nārāeana (Narayana, 339)
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patharane (stones, 441)
padāratha (substance, 411,487,505)
paravata (mountain, 382)
parabhata (mountain, 299,381,383)
varabhata (mountain, 244)
palaga (bed, 412)
palānga (bed, 492)
pavana (wind, 238,334)
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pahelāja (Prahalada, 17, 209)
pāra (end, limit, 168,172,181,215,217,222,258,253,290,319,
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pāvara (pure water? 477)
pīra (Pir, title, 80,81,87) Per.
pīre (Pir, 69)
pirāna (being, 129,377,402,403)
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purakha (man, 105)
puravaja (ancestors, 113)
pukāra (cry, 201,351)
putra (son, 107,108,345,475)
popata (parrot, 10,11,11,12,15,28,504)
pohora (a three hour period, 173)
pekābhara (messenger, 232)Per.
raga (colour, 266,267,273,282,414) Per.
ragatakesara (Ragatakesar, 378)
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rikhīpara (sage, error for 'rikhisara' 291)
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sadharadhīna, pīra (Pir Sadr ad din, 63,66,70,73,212) Ar.
sadha (? 125, 344)
saneha (love, 81)
sabhava ('sambhava' origin, 27)
samasa, pīra (Pir Shams, 8,9,9,10,11,11,12,16,27,30,36,52,56,
57,60,60,176,182,185) Ar.
samasa, gura (Guru Shams, 54)
samara (type of camel? 247)
samarakadha (Samarkand, 132)
samudhara (ocean, 223,236,300,300,301)
sarapa (snake, 112)
satapāntha (Satpanth, the true path, 30)
satapatha (Satpanth, 31,32,34,39,40,41,43,44,53,55,126,243,
404,431,453,454,508)
satagura (true guru, 31,33,49,483)
satagure (true guru, 42)
samvata (year, title)
sasatara arajana (thousand-armed Arjuna, 356)
sasāra (world, māyā, 332,515)
sahadeva (Sahdeva, 213)
sahudhara (Sudra, 127)
sāma veda (Sama veda, 21,283)
sāhā (Shah, 22,48,72,85,86,86,134,184,195,198,200,201,202,291,
292,294,299,307,308,312,313,315,316,343,388,388,395,401,401,
405,406,407,408,409,411,432,433,449,450,452,456,458,462,466,
śapata (speed, 150)



- 472,477,479,479,485,506) Per.
sāhā(jī), (Shāh, 74,80,82,83,189,246,298,335,337,397) Per.
sāhāne (Shah, 131,462,259) Per.
sāhe, (Shah,18,20,87,88,93,122,510) Per.
sahebhe (lord, master, 338)Ar.
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sinaghāra (decoration, 295,419,420,425)
suraja (sun, 38,194,306,307,488,375,459,491,506)
surā (tune, 403,457)
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seleha (armour, 150,260) Ar.
sora (commotion, 471,480)
ṭaka (drop, 123)
ṭhāma (place, 13,23,29,92,94,95,134,311)
tāna (musical measure, 251)
tukhāra (type of horse? 219,221)
tretā juga (Treta era, 19)
uchava (festivity, 129)
upa(?)vāsa (religious fast, 447)
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varana (caste, colour, 127)
varana (caste, colour, 309)
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vā (wind, 428)
vāā (wind, 428,428)
vāemaṇa (Vaemana,355)
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- vāge (tiger, 480)
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gurapitā (guru father, 175)
ke?nīyā (type of horse? 221)
gārā (building material, 486)
pitā (father, 78,175,179)
takarīārā (type of horse? 221)
cudhūā (ball,497)
dhariā (sea,55,104,130)
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rāṇeā (king,113)
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abhudhakī (ascetic, 252)
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āgama (scripture, 121)
baranu (strength, 378)
bāpanā (father, 508)
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edra emāma sāhājo (Indra Imam Shah, title) Ar.
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elamanā (knowledge, 484)Ar.
gajanī (yard, 70,71)
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janamanī (birth, 47)
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japanī (repetition of a name or mantra, 448)
jīvanā (being, 88)
jīvane (being 481)
kabhīradhīnāno, pīra (Pir Kabir ad din, 88) Ar.



hasanasāhānā, pīra (Pir Hasan Shah, 99) Ar.
karatā juganā (Krta era, 271)
karajuganu (Kali era, 89)
karanu (Kali era, 108)
karajuganī (Kali era, 495)
kāthanā (wood, 323)
kotanā (gateway, 143)
malāekatanī (? 411)
māhāmadhanī (Muhammad, 128) Ar.
māhādhanī (day of Judgement, 42)
munīvaranu (saintly one, 103)
munīvarane (saintly one, 486, 496, 413, 425, 426, 493)
mumananī (believer, 498) Ar.
māhājara (? 255)
narane, gura (gura nara, 265)
naranu, gura (guru nara, 318, 509)
naranā, gura (guru nara, 341)
nāganā (snake, 227)
nārāianā (Narayana, 184)
nārāeana devane, sirī (Narayana, 516)
nārāeana devanī, sirī (Narayana, 517)
patharani (stones, 443)
samasa cotanā, pīra (Pir Shams Cota, 62) Ar.
satapathanī (Satpanth, 35)
satapathane (Satpanth, 511)
satagurane (true guru, 241, 510)



sataguranī (true gura, 517)

sahadevanu (Sahdev, 216)

sahudharanu (Sudra, 105,118)

sāhāne (Shah, 68,71,83,84,85,190,191,196,199,232,233,235,
236,237,241,243,263,285,317,330,333,339,392) Per.

sāhānī (Shah, 71,84,115,132,138,212,302) Per.

sāhānu (Shah, 132,135,188,190,194,288,257,258,266,301,303,393,
402,402) Per.

sāhāno (Shah, 202) Per.

sāhāke (Shah, 317,242) Per.

sāhājīnu (Shah, 239) Per.

sāhājīne (Shah, 239) Per.

sāhājīnā (Shah, 234) Per.

seranu (pounds ,162,262)

seranī (pounds, 261)

tīlatīlanu (sesame seed, 446)

vāsaga nāganu (snake Vasuki,155)

Nouns, a and ā-bases, dative, masculine, singular.

ajājīlane (Azazila, 448) Ar.

abhagane (Indestructible, 365)

bhagatane (devotee, 397)

bhibhīkhaṇane (Vibhikṣaṇa, 357)

dāṇavane (demon, 123)

devane (deva, 176)

dharagāhe (grave, 66) Per.



hasana s̄ahāne, pīra (Pir Hasan Shah, 93) Ar.
jhuthāne (liar, 40, 139)
kabīradhīnane, pīra (Pir Kabir ad din, 86) Ar.
māhāmadha s̄ahāne, pīra (Pir Muhammad Shah, 100, 101) Ar.
munīvarane (saint, 414, 419, 493)
musāfarane (traveller, 55) Ar.
nakaṛane (Nakula, 217)
naraṇe, gura (guru nara, 174, 511)
samāsane, pīra (Pir Shams, 15, 51, 51) Ar.
s̄ahāne (Shāh, 135, 190, 195, 200) Per.
s̄ahājīne (Shah, 297) Per.

Nouns, a and ā-bases, ablative, masculine singular.

āgamathī (scripture, 119)
karamāhethī (Kali era, 126)
kāne (ear, 470)
tanathī (body, 102)

Nouns, a and ā-bases, commitative, masculine, singular.

abhagasu (Indestructible, 350, 351)
arajāna (Arjuna, 217)
bhīmasu (Bhima, 337, 338)
daitasu (demon, 377, 378, 379)
munīvarane (saint, 247, 248)
narasu, gura (guru nara, 340, 510)
pīrasu (Pir, 82) Per.



pītāsu (father, 107)

sāhādeva (Sahdeva, 216)

sāhāsu (Shah, 77) Per.

sāhāse (Shah, 188) Per.

sāhā (Shah, 208) Per.

sāhāne (Shah, 256,303) Per.

sāhājīsu (Shah, 89) Per.

Nouns, a and ā-bases, instrumental, masculine singular.

avatārasu, dasa (Ten Incarnations, 516)

imānasu (faith, 516) Ar.

kolasu (promise, 484) Ar.

mohesu (love, 51)

Nouns, a and ā-bases, locative, masculine, singular.

atarīe (sky, 320)

cīna mähā cīna (China, 1,2,9,123) Per.

cīna (China, 140,394)

duāpura juga (Dvapara era, 279,283)

japuaḍīpa (India, 136,183,187,292,299,308)

juga (era, 5,18,20,22,30,344,506)

jugamā (world, 122)

karata juga (Kṛta era, 17,267,272)

kaṛa (Kali era, 103,105,107,129,323)

karajuga (Kali era, 133,134,449)

kalajuga (Kali era, 241,284,289)



khurāsāna (Khurāsān, 124) Per.

mulaka (country, 8) Ar.

mulake (country, 9,61) Ar.

ratha (chariot, 381)

rathe (chariot, 246,255)

sāhā (Shah, 145,188,204,209,230,255) Per.

sāhāke (Shah, 205,206,207,210) Per.

sāhāne (Shah, 209,399,255,230,203, 198) Per.

tretā juga (Treta era, 273,277, 278)

Nouns, a, ā-bases, nominative, accusative, masculine, plural.

cakarādhārī (discus-bearers, 216)

cārā (pranks, 109, 113,115,119,331)

deva (devas, 187,317)

devane (devas, 292)

gaja (sava) (yards, 304)

gunāhā (sins, 465,478,479) Per.

hāthame (hands, 448)

bhagate (devotees, 77)

dāta (teeth, 46)

dāra (days, 123)

janā (persons, 36,51)

juṭhā (liars, 110,114)

jodhā (warriors, 146,148,149,151,152,158,169,222,328,372,
376,379,385,387)

kotala (led horses, 132,138) Per.



khadha (continents, 491)
loka (people, 41,58,109,111,111,450)
māsa (months, 132,138)
munīvere (saints, 416)
nara (men, 515,516)
pagalā (footsteps, 294)
page (by foot? 306)
pāhea (feet, 15)
pāe (feet, 29,51,73,275,281,365,416,453)
pāhe (180,185,224,241,246,265,339)
pāhu (313)
pādhava (Pandvas, 22)
pādhavāne (Pandvas, 225)
putara (sons, 496,496)
raiata (subjects, 134) Ar.
rikhia (saints, 407, 434)
sakana (omens, 297,298)
sakana māna (omens, 167)
sakha (conch shells, 231)
sakha (doubts, 151) Ar.

Nouns, a and ā-bases, genitive, masculine, plural.

bhagatane (devotees, 91)
bhagatanā (devotees, 92)
carananā (feet, 341)
juganā (eras, 290)
lokanu (people, 89)



maṇanī (forty pounds weight, 161,463)

maṇanu (forty pounds weight, 463,507)

nejānu (spears, 258) Per.

paganī (feet, 196,270,281,287)

paganā (feet, 424)

pādhavanu (Pandvas, 218,223)

pādhavene (Pandavas, 360)

rikhīsareno (sages, 440)

Nouns, a and ā-bases, dative, masculine, plural.

janāne (persons, 52)

rikhīāne (sages, 405,408,432,433,455)

Nouns, a and ā-bases, commitative, masculine, plural.

bhagatasu (devotees, 60,182)

pādhave (Pandavas, 152)

Nouns, a and ā-bases, instrumental, masculine, plural.

karaṇīe (rays, phases ? 38,495)

Nouns, a and ā-bases, locative, masculine, plural.

khadha (continents, 3,98,398)

mohole (living quarters, 448) Ar.

nejā (spears, 38,459)

firasatā (angel 234,397,402; plural used for singular) Per.



Nouns, 0-bases, nominative, accusative, masculine, singular.

betō (son, 106)

bhādravā (Hindu month of Bhadaravo, 306)

cābako (whip, 202) Per.

cādho (moon, 506)

cherō (edge of a garment, 84)

cherā (edge of a garment, 29)

dadho (stick, 368, 369)

dahādo (day, 125)

dharavāje (gate, 170)

ghorō (horse, 190, 280)

ghore (horse, 201)

harano (type of horse? 219)

hasalo (type of horse? 219)

jodho (warrior, 384)

jīvaro (being, 476)

Karīgo (Kaligo, 1, 2, 3, 48, 109, 119, 124, 151, 156, 165, 170, 318, 323, 344, 347, 367)

karīgā (Kaligo, 141)

karīgā dajālāne (Kaligo Dajhjhāl, 336)

pacadho (? 337)

patako (cummerband, 197, 269, 276, 282, 416)

patō (belt, 191)

pīparo (pipal tree, 446)

pesato (? 386)

rekhākaro (? 135)



rojo (grave, 313) Ar.

vāgo (suit of clothes, 135,269,275,285,415,418)

Nouns, ॐ-bases, nominative, masculine, plural.

celā (disciples, 96)

dārā (days, 123)

dharavājā (gates, 171) Per.

ghorā (horses, 218,260,274,301,304,324,429)

hīrā (diamonds, 192,198,422,423)

jīvarā (beings, 75)

kāgarā (crows, 166)

meṛā (fairs, meetings, 117)

moholā (living quarters, 409,411) Ar.

dharavādye (gates, 172,173) Per.

Nouns, o-bases, genitive, masculine, singular.

ghorāne (horse, 191,192,192,268)

karīne (Kaligo, 10)

karīgānu (Kaligo, 392)

karīgāne (Kaligo, 346,347,367,363,391)

karīgānā (Kaligo, 96)

pīparanī (pipal tree, 130)

Nouns, o-bases, masculine, singular, locative.

dharavāje (gate, 176) Per.



ghorā (horse, 164)

Nouns, o-bases, instrumental, plural.

hire (diamonds, 191,478)

Nouns, i-bases, nominative, accusative, singular.

ārabhī (type of horse? 219) Ar.

barī (Bali, 355)

berī (boat, 104,104)

bharāī (musical instrument? 250)

bhāī (brother, 41,42,103,103,104,106,108,108,119,121, 131,
157,168,233,236,240,337,345,348,348,350,363,401,404,430,
507,508,510,511,513,514)

dhanī (husband, master, 43,147,179,186,260,351)

dhanakōdhārī (bowman, 215)

dharanī (earth, 77,361)

dhamalā dhorī (white oxen? 301)

dhillī (? 124)

harī (Hari, 6,115,224,354,364)

harīe (Hari, 18)

jogī (ascetic, 445)

jogīne (ascetic, 449)

kachī (type of horse? 220)

kugī (type of horse? 220)

dasaturī (custom, 519) Per.



khatarī (kstriya, 160)

mukhī (headman, 118, 175)

medhanī (type of horse? 220)

nabhī (prophet, 4, 128) Ar.

nabhīa (prophet, 121) Ar.

nejādhārī (spearbearer, 217)

sāmī (lord, master, 29, 33, 34, 43, 43, 44, 45, 45, 46, 46, 47, 47, 49, 50, 58, 74, 75, 75, 76, 76, 77, 77, 78, 79, 89, 90, 175, 179, 179, 180, 181, 186, 293, 298, 304, 333, 334, 335, 336, 340, 341, 342, 454, 461, 461)

sāmīne (lord, 199)

sāmījī (lord, 400)

sārathī (charioteer, 49)

sirī (sri, sir, 24, 47, 224, 354, 355, 356, 358, 360, 352, 400, 516, 519)

sira (sri, 82)

turī (horse, 493)

turīa (horse, 161)

tejī (horse, 219)

turakī (type of horse? 219)

sahī (error for 'simha' lion, 120)

bhisati dhidharīne (heaven bound, 485) Per.

Nouns, i-bases, nominative, accusative, masculine, plural.

dharamīe (followers of 'dharma' 461)

Nouns, i-bases, genitive, masculine, singular.

khatrīnā (kstriya, 108)



harīnā (Hari, 7)
haranu (Hari, 134)
sāmīa (lord, 133)
sāmīnī (lord, 136)
sāmīnu (lord, 304)
sāmīne (lord, 346)
sāmīnā (lord, 510)
tejīnu (horse, 222)

Nouns, i-bases, commitative, masculine, singular,.
dhanī (lord, husband, 495)

Nouns, i-bases, locative, masculine, singular.
dharanīe (earth, 370)

Nouns, u-bases, nominative, accusative, masculine, singular.
dhānu (type of camel? 247)
dhuhu (smoke, 124,124)
ghau (stroke, 158,159)
karanīu (type of horse? 221)
māra(?)tiu (type of horse? 220)
tamarīu (type of horse? 220)

Properly speaking there are no nouns ending in 'e' in Gujarati, but the following appear in the Kx ms. Except in one case, e replaces either ya or va or i.



Nouns e-bases, masculine, singular, nominative, accusative.

chāe (Gujarati 'chāyo' shade, 507)

bhāe (Gujarati 'bhāi' brother, 297)

ghāe (Gujarati 'ghāva' stroke, 139)

rāe (Gujarati 'rāya' king, 29, 167, 210, 213, 244, 377, 378, 400)

pāe (Gujarati 'pāya' feet, 29, 51, 73, 275, 281, 365, 416, 453)

Nouns e-bases, locative, masculine, singular.

thāe (Gujarati 'thama' place, 389)

Nouns, a and ā-bases, nominative, accusative, vocative, feminine, singular.

ajāra (trousers, 196, 415) Ar.

aradha (petition, 462, 472) Ar.

ahīsa ('ahimsa' 110)

adhula (justice, 452) A.

ārāsa (laziness, 436)

bhāta (design, pattern, 196, 202, 235, 261, 415, 421, 421)

bhīta (wall, 67, 69, 162, 410, 486)

camara (horse tail fan, 234)

daeā (pity, 105, 111)

dakhana (south, 257)

dasadha (tithe, 55, 434, 436, 437)



dāradhara (meanness, 342)
devakanyā (beautiful maiden, 494)
dhadyā (flag, 270,274,280,286,332)
dharamasā(rā) (place of worship,436)
dhādha (justice, 452) Per.
dhunīā (world, 129,325,439,440)Ar.
dhunīāne (world, 458)Ar.
dhupa (heat, 427)
echā (desire, 426)
erana (anvil, 159,463)
fojane (army, 302) Ar.
gadhā (mace, 214,377)
gauā (cow, 106)
gāe (cow, 446,480)
halahalakāra (noise, 143,374)
have (error for'havā! air, 473) Ar.
hasatanī (she elephant, 130)
hasatī (existence, 518) Per.
hāka (shout, 141,143,332)
hāra (defeat, 376,385,387)
hidha(sa)tāna (India, 99)
hidhorākhāta (swing bed, 492)
īta (brick, 410)
jāta (type, race, 219,220,220,398,415)
jabha (tongue, 46,53)
javāra (flame, 469)



- jātrā (pilgrimage, 444)
jīkara (repetition of a name, formula etc. 175) Ar.
jīvahacā (act of killing, 111)
kamāna (bow, 161,261,286) Per.
kāeā (body, 498)
khaṇa (moment, 409)
khaṇe (moment, 11)
khaṇae (moment, 12)
khatravata (ksatriyahood, 108,157)
khāka (earth, 75,477) Per.
khāta (bed, 412)
khādha (sugar, 323)
kheha (dust, 305)
khotā (loss, absence, 68)
lakā (Ceylon, 303)
lagāma (reigns, 191)Per.
lahāra (wave, flame, 460)
lāda (dung, 304)
līha (? 104)
māra (necklace, 192,198).
mātā (mother, 345)
mehera (love, 128)Per.
mohora (seal, 462) Per.
nāra (woman, 25,26,28,105,165,252,294,347,494,515,516)
nāra (woman, 120)
nidhā (calumny, 122,439)



paramā (past or future, 113)
parabha (center of food or water distribution, 322)
pākhara (harness, 164,260)
pāga (headwear, 70,71,85,87,417)
pāra (bank, shore,76)
~~para (bank, shore, 502)~~
pudya (worship, 441,443,448,451,452)
racanā (creation, 405,409,409,505)
rajā (permission, 334,335)
radhā (permission, 346)
rāta (night, 305,306,366)
rātīa (night, 428)
rīsa (anger, 142)
safāeta (intercession, 44,71,73,84,517) Ar.
savāeta (intercession, 176) Ar.
sirevā (service, 47,207,212)
sukarīta (good action, 434,436,437)
suja (understanding, 305)
surajā, rānī (queen Suraja, 11,12,13,15,16,30,33,36,37,42,
42,51,51,53,55,58,174,177,186,338,339,340,343,346,368,369)
surajā, rānīe (queen Suraja, 350,371)
sirīta (creation, 405)
sisitra (creation, 455)
sisata (creation, 456,463,463)
seva (service, 242,445)
tādha (cold, 427)



tura (horn? 309,316)
thāhāra (plate, 296)
utara (north, 257,491)
vasata (spring, 256)
vācā (speech, 110)
vāta (tale, talk, 16,29,42,56,91,188,315,338,343,385)
vāsa (error for 'vata'? 154)
vāra (time, 326,478)
virakhā (rain, 107,473)
veṇa (bina, musical instrument, 252)
vīna (word, 156)
vāṇa (word, 397)
verā (moment, 126)
verāe (moment, time, 461,479)
mānasāta (doorway, error for 'bārasata', 411)
gata (condition, time, 120, 456)
gata (community, 74,75,79,116,117,120,180,464)
satakhane (correct moment, 11)
satakhāṇe (correct moment,12)

Nouns, a and ā-bases, nominative, accusative, feminine,
plural.

bāhārasate (doorways, 487)
itārīā (bricks, 486)
itakarī (bricks, 500)
jīvājora (pairs of beings,398)
khāna (corners, 429)
nāra (women, 515,516)



Nouns, a and ā-bases, genitive, feminine, singular.

dhunīānu (world, 103) Ar.

fojanī (army, 301,302) Ar.

ginānī (error for 'gamgana' 127)

gagānu (Ganges, 127,127)

keranu (waist, 197)

kerano (waist, 269,276,282,416)

Nouns, a and a-bases, ablative, feminine, singular.

dharamasārethī (place of worship, 128)

Nouns, a and a-bases, instrumental, feminine, singular.

rīse (anger, 372)

Nouns, a and a-bases, instrumental, feminine, plural.

karāsu (arts, beauties, 194,307,491)

Nouns, a and ā-bases, locative, feminine, singular.

chabhā (meeting, 157)

chātīa (chest, 443,451)

dāra (jaw, 354)

dīse (direction, 171,173)

garadhana (neck, 369) Per.

kere (waist, 263)

kote (throat, 192,422)



kharīa (moment, 298)

pāre (bank, 503)

puthe (back, 248)

pāra (bank, 502)

Nouns, i and ī-bases, feminine, singular, nominative, accusative.

aradha aganī (wife, 495)

amarāpurīa (heaven, 94, 481)

amarāpurī (heaven, 454, 502)

bāī (lady, sister, 48)

bhera (drum, 250)

chātī (chest, 440)

churī (knife, 163, 200, 386)

dehī (body, 81, 135, 447, 467, 477, 478)

dee (body, 476)

dhanyānī (wife, mistress, 495)

dharatī (earth, 39, 105, 250, 306, 310, 319, 319, 460)

dharatīa (earth, 112)

dhohāī (order, 132, 138) Ar. ?

esatrī (woman, 104, 128, 364, 475)

guhāī (evidence, 467) Per.

gerī (bat, 497)

katārī (blunt weapon, 163, 200, 263, 386)



- kamāī (earnings, 450)
jharī (net, 423)
kapu(su?)nī (shivering, 147)
kāśī (Baneres, 3)
kamcarī (bodice, 421)
korī (shell, 249)
māī (mother, 323,474)
mojarī (footwear, 196,270,275,281,287,416)
moralī (ornament? 423)
nadhī (river, 223,317,324,326,290,391)
nāgaravelī (a kind of tree,130)
nārī (woman,106,364,365,494,496)
nīsanī (sign, 116,130,286,309,309) Per.
nīsanā (sign, emblem, 248,249,249,250,270,274,280) Per.
paṭarānī (chief queen, 495)
paṭorī (kind of silk cloth, 421)
pamarī (silk 417)
pirathamī (earth, 354)
pirathamīa (earth, 109)
rānī (queen, 14,15,17,19,21,28,29,30,31,31,32,59,364)
rānīe (queen, 363,372)
rotī (flat bread, 330)
samaranī (rosary, 175)
sarasatī (Sarasvati, 317,390,391)
vanasapatī (vegetation, 128,235)
vasava kumarī (virgin princess? princess earth? 433)



vāsanī (trumpet, 225)

vārī (garden, 483)

venatī (supplication, 42,78,89,176,179,186,224,335,340)

suārī (ride, 137) Per.

suāra (rider, 165,168,293) Per.

asuāra (rider, 164,201,215,217,223,285) Per.

Nouns, i,ī-bases, nominative, accusative, feminine, plural.

joganī (ascetic women, 333)

joganīu (ascetic women, 203)

nadhīu (rivers, 237)

nārīu (women, 419,420,425)

nīsānīu (signs, 103,103,106) Per.

nīsānīu (signs, 121,129,131) Per.

pirī (ancestors, 508)

satīu (virtuous women, 237,419,420,421,423,425)

Nouns, i,i-bases, genitive, feminine, singular.

amarāpurīno (heaven, 13)

amarāpurīnā (heaven, 23)

amarāpurīnu (heaven, 409)

dāsīnu (female slave, 108)

dharatīnī (earth, 469)

kasaturīnā (musk, 428,486)



kuārīkā (virgin, 312)
satīnā (virtuous woman, 369,370)
sīṣaṭanā (creation, 43,44)
sisatanu (creation, 351)
disīnu (direction, 266)
māinā (mother, 508)

Nouns, i,I-bases, locative, feminine, singular.

amarāpurī (heaven, 438,507)
dharatīe (earth, 254,304)
khādhe (shoulder, 445)
peṭīa (box, 55)
sarasatīa(Sarasvati, 326)
kherīāe (hoof, 394)

Nouns, i,i-bases, instrumental, feminine, plural.

pāvarīāro (sandals, 329)

Nouns, u-bases, nominative, accusative, feminine, singular.

tubhāku (tobacco, 121) Per.
venu (sand, 323,501)

Nouns, u-bases, feminine, singular, genitive,.

tubhākhuno (tobacco, 124) Per.

Nouns, u-bases, feminine, singular, locative.

bāhe (arm, 148)



Nouns, a and ā-bases, nominative, accusative, neuter, plural.

aga (body, 148)

ana (food, 107, 330, 364, 449, 473)

āgā gamanā (reincarnation, 515)

abhukhaṇa (ornament, 295, 420)

ākāsa (sky, 321)

āsamāna (sky, 38, 459) Per.

āsana (seat, 320, 321)

bagatara (armour, 149, 150, 260) Per.

bara (strenght, 238)

bāra (child, 67, 104, 128)

bāraka (child, 78, 106, used as plural in 413).

bīja (seed, 442)

bharana gīnāna (Brhmā-knowledge, 13)

caṇa (elements? 431)

bhuta (spirits, 228, 379)

bhodyana (food, 296)

calatra (life story, 7, 358)

cāna caṇa (? 494)

cita (mind, attention, 75, 78, 117, 119)

cadha (error for 'cita'? 115)

cīra (silk, 417)

darasana (view, act of seeing, 341)

dara (army, 155, 172, 173, 213, 216, 218, 224, 225, 227, 248, 254, 298, 299, 300, 303, 303, 311, 317, 318, 329, 330, 330, 331, 333, 334, 389, 392)

dukha (pain, suffering, 342)



dudha (milk, 130)
dhīāna (attention, 510)
dhuāra (threshold, 28, 50, 140, 413)
dhojaka (hell, 65, 122, 122) Per.
dhojakane (hell, 123, 123) Per.
dhojake (hell, 458) Per.
faramāsa (error for 'farman'? decree, 116) Per.
faramāna (decree, 239, 397, 400, 402, 462) Per.
faramāne (decree, 510, 511) Per.
fara (fruits, 441)
fala (fruits, 441)
garaja (thunder, 115)
gasa(ve?) (grass? 437)
gāsa (grass, 447)
gināna (knowledge, 471)
girīta (ghee, 322)
ghara (house, 14, 34, 45, 47, 49, 506)
hathīāra (weapons, 149, 163, 200, 263, 265)
hāla māla (condition and wealth? 118) Ar.
hurafe hurafe (word for word, 517) Ar.
hurafe (word, 518) Ar.
heta (love, 82, 85, 86, 115, 343)
jagata (world, 360)
judha (fight, war, 350, 351)
jodha (fight, 384)
kapata (fraud, 105, 110, 111, 112)



- kamāra (door, 487)
karama ('karma' deed, 126,159)
kaluma ('kalma'? chirrup? 504) Ar. ?
kaṛapavirakha (Kalpa tree, 502)
kāma (work, 3.63.64.88.92.113)
kāraṇa (reason, 68,359)
khetara (field, 312)
kure (family, 111)
kora (family, 359)
khaṇaka (sword, 200)
khaṇaga (sword, 307,388)
kheṇa (fodder, 324)
lāḍ(?)a (indulgence, 430)
maḍhara (circle, 336)
mana (mind, 68,82,85,117,119,119,167,176,517,426,430,507)
mahī (curds, 104)
mākhana (butter, 104)
māṇeka (ruby, 501)
mahādarā (musical instrument, 251)
midhara (temple, 489,489,490)
mula (value,197)
musataka (head, 83,244,261,352,370,470)
meghā damara chatra (umbrella like awning, 288,461)
nāma (name, 3,4,54,88,95,96)
nīra (water,127,127,127,295,300,324,469)
nirāra (forehead, 159)



- paiāra (underworld, 226)
palāna (harness, 274,280)
pāedara (footsoldier, infantry, 436)
pātra (vessel, 6)
pāna (betle leaf, 130)
pāpa (sin, 90,103,109,127,128,133,340,341,514,514)
pīānā (march, 173)
pirimāṇa (measure, proof, 4,19,21,62,98,102,135,272,278,279,
283,289,307,463,512)
pirimāṇe (measure, 71,511,514,515,518)
puna (merit, 103,115)
pura (tide, 223)
peherana (garment, footwear, 196,268,275,281,281,285,295,424)
radeha (heart, 105,111)
rana (battlefield, 386)
ranakhetra (battlefield, 374,392)
ranatora (war trumpet, 249)
ranatura (war trumpet, 375)

rādyā dhuara (royal threshold, 14)
rādyā (throne, rule,174,440)
rukha (tree, 502,503)
rupa (beauty, 268,488,490)
rupe (form, 10,11,11,12,28,112,352,353,354,355,355,356,356,3
358,360,458,462,472)



rahemata (mercy, 302) Ar.
samarāṇa (rememberance, 366)
sarīra (body, 474)
sarovara (lake, 499,500,501,501)
sata (truth, 233,236,297,337,345,348,350,363,401)
sāca (truth, 40)
sira (head, 40,56,112,182,288,310,373,393,394,396) Per.
sirabadha (headwear, 82,83,84,269,276,282,287) Per. ?
sīsa (head, 142,262,366)
sukha (happiness, 429,435,493,509)
sehena (army, 21,58,169,189,223,254,257,258,266,267,271,
272,277,278,279,283,284,288,289,290,291,299,301,304,304,
305,308,310,319,327,330,330,367,371,372,374,374)
sovarāṇa (gold, 193)
sovana (gold, 196,411,416,417)
sovanā (gold, 193)
thāra (place, 24)
tatakhana (error for 'takhata' throne, 315)
tapa ('tapas' heat, ascetic practices, 69,70,72)
tīra (arrow, 162,262,286) Per.
tīratha (place of pilgrimage,444)
teja (light, 468)
torana (decoration on a door, 488)
tribhovana (the three worlds,76)
thāna (place,312)
utha (camel, 247,247,301)



upakāra (?) (144)

vacana (word, 15,33,80,131,345)

vacane (word, 513)

vaṇafara (fruits, 120)

vara (boon, 86,93,97,100)

varata (? 520)

varacā (name of fictitious city? 134)

varase (year, 125)

varasa (year,432)

varehe (year,455)

vasatara (clothes, 268,276,281,498)

vasatra (clothes, 414)

vasava (earth, 433)

vasata (? 16,343)

vadyitra (musical instrument, 253)

vicāra (thought, 26,30,34,58,189,333,414)

Nouns, a and ā-bases, nominative, accusative, neuter,plural.

bhamāṇa (heavens, 351,358)

edhāṇa (signs, 131)

fodhaṇā (hangings at the edge of a garment,193)



juthā (lies, 468)
karatava (actions, 475)
kugarā (spires, 143) Per.
nīdra (eyes, 469)
pākhadhē (heresies, 109, 441)
ratana (rubies, precious stones, 190, 195, 411, 422, 487, 492,
497, 500, 505, 413(?))
rumā (hairs of the body, 467)
rupa (forms, 18)
viratu (religious vows, 447)

Nouns, a, a-bases, genitive, neuter, singular.

ana (food, 322)
bhisatanī (heaven, 483, 505) Per.
darasanānī (act of seeing, 68)
daṛānu (army, 215, 217)
dhojakanu (hell, 124) Per.
kamāranā (door, 411)
kaṛapavirakhanī (Kalpa tree, 507)
khaṇagane (sword, 308)
midharanu (temple, 490)
noranā (light, 496) Ar.
nuranī (light, 498) Ar.
pāedarano (infantry, 319)



pātāranā (underworld, 105)
pānanu (betlenut leaf, 198)
ratananī (precious stones 192, 198)
sarovaranī (lake, 502, 503)
sehenanu (army, 133, 168)
sehenano (army, 136, 172)
sovarananī (gold, 190)
sovananī (gold, 417)
sovaraṇano (gold, 191)
sovaraṇanā (gold, 296)
sovanana (gold, 486, 487, 489)
sovaranā (gold, 313)
sovana (gold, 486)
tapanī (heat, ascetic practices, 448)
tāranakā (saving, 64)
vaikathane (heaven, 483)
vajaranī (iron, 67, 69, 162)
varasanu (year, 106)
varasano (year, 479)
vadyitrano (musical instruments, 253)

Nouns, a, a-bases, genitive, neuter, plural.

darasaṇanī (schools of philosophy in Hinduism, 445)
jodhānu (warriors, 147)
jodhāne (warriors, 214)



Nouns, a, ā-bases, ablative, neuter, singular.

ākāsethī (sky, 460)

darasanāthī (view, 118)

darā(māhethi) (army, 346)

gharathī (house, 294)

mukha (mouth, 369, 370)

Nouns, a, ā-bases, instrumental, neuter, singular.

abharata (nectar, 501)

ragate (blood, 390, 390, 391)

sācasu (truth, 41, 404)

Nouns, a, ā-bases, instrumental, neuter, plural.

mukhe (mouths, 203)

naiane (eyes, 291)

najare (eyes, 179, 199) Ar.

nadhare (eyes, 472) Ar.

ratana (precious stones, 191)

pāpe (sins, 105, 125, 128)

māneke (rubies, 489, 500)

mānekasu (rubies, 487)

Nouns, a and ā-bases, locative, neuter, singular.

bhisata (heaven, 482, 485, 499, 508, 509) Per.

cita (mind, 152)



dara (army, 345,346,385,387)
dhuāre (threshold, 10,360)
gare (throat, 422)
ghara ghara(at every house, 129)
ghara (house, 364)
kāsaṭe (wood, 116)
mana (mind, 145,363,426,389)
mukhe (mouth, 198)
mukha (mouth,358)
musatake (head,295)
nagara (city, 144)
nagarīa (city, 313,316)
pañīa (water,444)
pirabhāte (morning, 375)
peṭa (stomach, 123)
raṇa (battlefield, 151,335,353)
rukhe (tree,504)
sahara (city, 134)Per.
sire (head, 199)
sīra (head, 82)
sehena (army, 184,226,232,233,236,237,239,241,243)
takhate (throne, 433) Per.
tole (cushion, 406)
vaikathā (heaven, 95,484)



Nouns, a bases, locative, neuter, plural.

bhavane (heavens, 201)

bhavana (heavens, 407)

mane (minds, 177)

Nouns i and i-bases, nominative, accusative, neuter, singular.

amihī (nectar, 435)

hasalī (a kind of ornament, 423)

loi (blood, 148)

odhanī (head covering, 417)

pānī (water, 105, 238, 332, 473)

pirānī (being, 34, 35, 45, 457)

mahī (curds, 104)

nagarī (city, 316)

nagarīa (city, 9, 394, 395)

raṇasagī (war trumper, 251)

Nouns , i and i-bases, nominative, accusative, neuter, plural.

motī (pearls, 412)

motīa (pearls, 192)

pakhī (birds, 504)

Nouns, i-bases, genitive, neuter, singular.

lohīnī (blood, 469)

panīne (water, 444)



Nouns, i-bases, genitive, neuter, plural.

motInī (pearls, 423)

motInu (pearls, 501)

Nouns, i-bases, dative, neuter, singular.

pirānīne (being, 454)

Nouns, i-bases, instrumental, plural.

motīe (pearls, 489)

amīha (nectar, 499)

Nouns, o-bases, nominative, accusative, neuter, singular.

bido (betlenut leaf, challenge, 150)

lekho (account, 466)

Nouns, u-bases, locative, neuter, singular.

māthe (head, 198, 199, 437)

mātha (446, head)

Nouns, u-bases, neuter, singular, nominative, accusative.

bhakasu (forgiveness, 314) Per.

bhedyeu (brains, 470)

k-hanu (sword of two edges, 389)

pajhare (cage, 356)

matho (head, 439)



Nouns, u-bases, genitive, neuter, singular.

loḍhānī (iron, 468)

lohānī (iron, 476)

māthānu (head, 470)

rupenī (silver, 410)

sāsarānī (father-in-law, 508)

kakunī (red powder, 410, 413)

Nouns, u-bases, genitive, neuter, plural.

chugānī (hangings at the edge of a garment, 87)

Nouns, u-bases, instrumental, neuter, plural.

chugā (hangings at the edge of a garment, 85)



Adjectives, declinable.

Masculine, singular.

baravata (strong, 367,432)

balivata (strong,380)

barīhā(re) (strong, 327)

rupavatā (beautiful, 266)

ugārā (bare, 83, plural used for a singular noun)

ana ganeo (uncountable, 327)

āgo (former, 204)

barīo (strong, 245)

bījo (another, 383)

ekalo (alone, 475)

jīvato (alive, 336)

mītho (sweet, 130)

ocho (less, 117)

barī (strong, 244, erroe?)

Masculine, plural.

barīā (strong, 169,214,238,298)

barīāi (strong, 337)

baravata (strong, 216)

bījā (other, 152,253,253,385)

bhalā (good, 236,298)

bhukha (starving, 447)

khara (correct, 438)

muā (dead, 323)



sācā (true, 65,139,314,481)
madhamāthī (mediocre, 342, ablative)
ghanī (much, 111,465)(error)

Feminine, singular.
āgeli (front, 302)
emathī (useless, 391)
ghanī (much, 89,186)
kharī (correct, 55)
nakatrī (nose cut off, 166)
pahelī (first, 137)
pāchelī (back, 302)
purī (sufficient, 436,434)
rurī (pretty, 447)
sagharī (all, 125,344)
satavatī (virtuous, 28,495)
sāmī (opposite, 502,locative)
trābhā varanī (copper coloured, 39,460)
jimane (right hand, 503, locative)

Feminine, plural.
surajā raganī (sun coloured, 493)
cadhā vadhanī (moon faced, 494)
rupavatī (beautiful, 420)
satavatī (virtuous, 425)
ochā ochā (less, 110)(error?)



Neuter, singular.

ghaṇu (much, 501) (error)

moṭo (big, 117) (error)

suke (dry, 166, locative)

udhe (upside down, 470)

Neuter, plural.

chelā (last, 131)

gamatā (pleasing, 414)

nānā (small, 413)

ucā (high, 411)

ochā (less, 107)

Adjectives, indeclinable.

avara (other, another, 96, 152, 222, 290, 316)

āgevaṇa (leader, 225)

abharata (nectar, 296)

avīcara (firm, immovable, 126, 510)

ārabha (Arabic, 6) Ar.

arabha (Arabic, 458, 462, 472) Ar.

amulaka (priceless, 199, 218)

amula (incomparable, 504)

agana (firey, 460, 469)



anata (countless, 193)
amara (eternal, 49)
aparādhī (sinful, 44)
apāra (limitless, 231, 268, 310, 411, 437, 486, 488, 497, 500, 506)
anupa (incomparable, 253, 258)
anopa (incomparable, 414, 415)
anopane (incomparable, 410, 411)
anopana (incomparable, 486, 497)
anāpana (incomparable, 491)
anekha (numerous, 122)
atī (much, 147)
akhadha (whole, perfect, 135)
abhaga (indestructible, 361)
ārasi (lazy, 437)
bahu (much, many, 114, 133, 189, 196, 197, 202, 235, 250, 261, 301, 305, 358, 411, 441, 504)
bohota (many, 168, 328)
bahue (many, 191)
bharapura (full, 3)
bharavāi (coward, 155. Probably error for 'bhadavau' brave)
bhākī (remaining, 126, 290, 316) Ar.
bhujaraka (old, 234) Per.
bheimānī (having no faith, 325) Per. & Ar.
cacala (swift, 161)
carabaṭa (licentious, mischievous, 96, 109, 113, 114, 126, 320, 321, 325)



dasadhi (one who pays tithe, 438)
dara ma(jha?)rīā (? 169)
dīvādhārī (light bearing, 227)
dusaṭa (evil, 48, 344)
dhorī (big and white, 'ox'? 310)
dharavesī (mendicant-like, 61)Per.
dhīna dhaeāla (merciful to the poor, 361)
dhīna dhaeā (merciful to the poor, 77)
gāfala (negligent, 439)Ar.
gubata (hidden, 7, 32)
gura mukhe (as the guru desires, 431, 434, 453)
gemāra (foolish, 141, 362)
jaradha (yellow, 273, 274, 274, 274, 275, 275, 276, 276, 277, 278, 278)Per.
jarītara (studded, 190)
jarātara (studded, 195)
jādhava (Yadva, 359)
kara joṛa (folded palms, 36)
kara joṛī (folded palms, 178)
karatīhā (unseasonable, 120)
kirapara (merciful, 361, 77)
kadhuri (error for 'simduri'? red, 421)
kavaja (s' seizure, 389, 399, 400)Ar.
lahorī (? 409)
līrā (? 430)
magāra (joyful, 129)



māhā (great,109,127,211,214,216,222,234,238,245,256,298,
300,300,327,337,367,380)
musaradhāra (heavy and thick as nine pestles,456)
navatorī (? 456)
nādhāna (foolish,45,450)Per.
na(i)kalakī (blemishless,6,25,362)
niradhāra (support-less,104,107,109,382,475)
nisakha (doubtless? 264) Ar.
naravasa (progeny-less,396)
nurānī (light,498) Ar.
mana veghe (? 176)
paiādha (on foot,436)
pachama (western,173,257,177)
pāka (pure,456) Per.
pākhaṭī (heretic,109)
pirītama (dear,beloved,400)
purabha (former,past,47,257,340,341)
punavatā (full 'moon' 418)
ragī (coloured, 196,202,261,412,421,492,504)Per.
ragī (colourful,235) Per.
ragahīre (colourful,503) Per.
samatha (whole,357)
saraga (celestial,336)
sara (obedient,205)
saradha (red,267,268, 268,269,269,269,270,270,271,272)Per.
sarava (all, 109,160,175,317)



sarave (all, 58 176, etc)
sarava (whole, 144)
saraveku (to all, 275)
saravene (to all, 505)
sarave (all, 495)
satī (true, truthful, 41, 122)
sata (true, truthful, 42, 131)
sata (correct, 11, 12)
sahu (all, 126, 233, 390, 515)
sahuene (to all, 246)
sāma (black, 279, 280, 280, 280, 281, 282, 282, 282, 283)
sujana (wise, 211, 225, 267, 279, 284)
sudyāna (wise, 292)
sajoga (? 195, 405)
sajuta (? 150)
sudhīra (calm, serious, 214, 216, 227, 229)
setara (white, 284, 193? 231?)
setra (white, 285, 286, 286, 287, 287, 287, 288, 289, 289)
sovana (golden, 415, 488, 497, 500)
sagāsaṇa (decorated, 315)
tapesarī (ascetic, 102)
tafarakā (separated, 69) Ar.
tara (better? 194) Per.
unīhārī (deficient, 74, 181)
utara (nothern, 171)
utarane (northern, 170)



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utama (best,149,171,290,311,342)
varāratha (useless,14)
vasataṇā (? 206)
mana vācā (desired by the mind, 426,430,507)
tarakasī (of the quiver,162,262)
vāpīka (spread out,3)
vikāṭa (difficult,126)
vikhīāta (famous, clear cut, 202)
viradha (aged,165)



Pronouns.

Personal Pronouns.

1 Person, singular.

Nominative.	hu(I, 26 etc) huu(I, 367)
Accusative	mune(me, 334)
Genitive	mārā(mine, 168) māro(mine, 201 etc)
Oblique	māre(with postpositions 'sāthe'(169)

No other forms in the 1 person singula-r occur.

1 Person, plural.

Nominative.	ame(27 etc) ama(47 etc) hama(80) āpane(158)
Accusative	amane (29 etc)
Genitive	amāro (27) amārā (33) amāre(17) āpanā(475)
Instrumental	amathī(43)

No other forms occur.

2 Person, singular.

Nominative	tu(14 etc)
Accusative	
Genitive	tuja(142) tone(25)
Other forms occur:	'tuja' with postpositions.

2 Person, plural.

Nominative	tame(13) tune(14) tamo(151)
Accusative	tamane(91)
Genitive	tamārī(180) tamārā(45) tamāre(28)
Instrumental	tamathī(76)

Other forms occur: 'tamāre' with postpositions.



3 Person, singular.

Nominative	te(324 etc) tee(357)
Accusative	te(118) tene(40)
Genitive	tena(62) tenī(71) tenu(111) tene(117)teno(449) Jene(378)
Instrumental	tethī(163)

Other forms occur: 'te' with postpositions.

3 Person, plural.

Nominative	te(66)
Accusative	te(50)
Genitive	tehenā(218) tehene(273)

Other forms occur: 'te' with postpositions.

Demonstrative Pronouns.

ā (this 408)
e (these, 103)
e (that 121)
enī (that, 479)
tene (that, 389)
tene (that, 11 etc)
te (that, those, 65, 67 etc)

Indefinite Pronouns.

koe (one, anyone, 31 etc) 80, 90, 110, 121, 122, 134, 257, 390)
koi (one anyone, 32 etc) 96, 119, 168, 387, 454, 474, 474)
kene (to anyone, 197 etc)
kene (to anyone, 385)
kehenī (of anyone, 462)



sabha koe (everyone,122, 498)

sabha (all,90)

potānu (of oneself,82 etc)

potānā (of oneself,83 etc)

āpe āpaṇu (each by oneself,474)

āpo āpa (by oneself,475)

āpaṇā (one's own,475)

āpe (oneself, himself etc.18 etc)

kuchu (somewhat,any,68)

nahī kuchu(76),na kuchu (180, none)

ketāka(7) ketā(193),how many, some

Relative Pronouns

je (whoever,whosoever, 47 etc)

je (that which,120)

jeko (whosoever,441 etc)

jekoe (whosoever,516,517)

jene (whosoever,39 etc)

jene (which,164)

jenā (whosoever's,366 etc)

jenī (whosoever's,365)

jethī (with which,13 etc)

jo (that which,272)

jo (that who,351)

Interrogative Pronouns.

kaheo (where,146)

kahī (where,372)

kāhe (why,81,141)



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kema (why, 349, 351, 362)

kesī (like what, 364)

koṇa (what, 348)

keha (when, 44)

su (what, 414, 461)

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Numerals.

Cardinals:

āṭha (eight, 34, 35, 36, 51, 52)	8
āṭha lākha (eight lakhas, 510)	800,000
adhāra (eighteen, 262, 296)	18
korī adhāra (eighteen krores, 249)	180,000,000
batrīsa (thirty-two, 45)	32
batrīsa kirorī (thirty-two krores, 207)	320,000,000
bāraha (twelve, 106)	12
baraha kirorī (twelve krores, 65)	120,000,000
baraha korī (twelve krores, 66)	120,000,000
bāra (twelve, 413, 496)	12
be (two, 296, 330, 330)	2
bee (two, 295, 374, 374)	2
beānum lākha (ninety-two lakha, 132, 228)	9,200,000
beānu lakha (ninety-two lakhs, 138)	9,200,000
beānu lākha (ninety-two lakhs, 154)	9,200,000
be sau satara (two hundred & seventeen, 147)	217
caudha (fourteen, 358)	14
caudha lākha (fourteen lakhs, 216)	1,400,000
caturadasa (fourteen, 354)	14
cāra (four, 18, 18, 266, 290, 290, 294, 391, 429)	4
cāra lākha (four lakhs, 247)	400,000
corāsi lākha (eighty-four lakhs, 398)	8,400,000
covīsa (twenty-four, 8, 9, 61)	24
covīsa kirorī (twenty-four krores, 65)	240,000,000



cosat̥ha (sixty-four,173,333)	64
cosat̥ha lākha (sixty-four lakhs,203)	6,400,000
cha (six,69,70,72,116,163)	6
chatrīsa kirori (thirty-six krores,64)	360,000,000
chatrīsa lākha (thirty-six lakhs,215)	3,600,000
chapanakorī (fifty-six krores,206)	560,000,000
chamachare calotaro (1004? 1014? ,293)	?
chāsāt̥ha kirora (sixty-six krores,147)	660,000,000
dasa (ten,261,356,363,453,514,514,515,515,517,516,519)	10
eka (one,34,34,73,80,81,106,120,123,126,146,149,165,166,294,301,302,330,343,376,387,409,463,463,478,479,502,517)	1
eka lākha covīsa hajhār (one lakha and twenty-four thousand,232)	124,000
ekavīsa (twenty-one,171)	21
navānu korā (ninety-nine krores,205)	990,000,000
navasa navānu (nine hundred and ninety-nine,237)	999
nava (nine,3,85,87,98,137,138,433,432,459)	9
pacāsa (fifty,379(error?) 419,496)	50
pacāsa sahasa (fifty thousand,479)	50,000
pāca saa (five hundred,70)	500
pāca sa (five hundred,71)	500
paja sa (five hundred,496)	500
pāca lākha (five lakhs,229,230)	500,000
pātrīsa lakha (thirty-five lakhs,217)	3,500,000
sora (sixteen,149)	16



sorahā (sixteen,295)	16
sorahī (sixteen,420)	16
sahasa (thousand,38,194,307,459,488,491)	1,000
sāta (seven,236,412,492,491,508)	7
sāta kiroṛī (seven krores,210)	70,000,000
sāta lākha (seven lakhs,248)	700,000
saha (hundred,478)	100
sonīe (for a hundred? 330)	100
trana (three,20,106,123,351,407)	3
trane (three,201)	3
tetrīsa kiroṛī (thirty-three krores,511)	330,000,000
tretrīsa kiroṛī (thirty-three krores,208)	330,000,000
esī lākha (eighty lakhs,247)	8,000,000
Commitative Case.	
cālīsa lākhasu (five lakhs,214)	? 4,000,000
Dative Case.	
eka ekane (each one,248,518)	1
Ordinals.	
dasamu (tenth, title,5,24,362)	
dasame (tenth,6)	
dujā (second,19,96,258)	
trijā (third,21)	



Collective.

ekavīse (all the twenty-one,172,173)	21
paje (five,163)	5
pacai (five,423)	5
sate (seven,301,499,501)	7
doe (both,22,331,376,376,385,387)	2
dhoe (both,80)	2
dhou (both,106)	2
dhonu (both,105)	2

Comitative Case.

bāre kirorīse (twelve krores,212)	120,000,000
pānce korīese (five krores,17)	50,000,000
korī pācesu (five krores,209)	50,000,000
sāte kirorīsu (seven krores,20)	70,000,000

Fractional.

savā koṛa (one and a quarter krores,231)	12,500,000
savā lākha (one and a quarter lakhs, 432,455)	125,000
savā (one and a quarter,304,443,444,445,446,507)	1 1/4
sārā bārāha (twelve and a half,161)	12 1/2
sārā bāvīsa (twenty-two and a half,162)	22 1/2
sarī sāta kīrorī (seven and a half krores,54)	75,000,000
uṭha koṛa (three and a half krores,468)	35,000,000
uṭha korī (three and a half krores,228)	35,000,000



uṭha kirora (three and a half krores, 467) 35,000,000

Genitive Case.

uṭha kirorīnu (three and a half krores, 153) 35,000,000

Indefinite.

anata kirorī (countless krores, 76,88,284,408)

anata (countless, 504,506)

korā korā (krores, 518)

Genitive Case.

anata kirorīnā (countless krores, 86)

anata kirorīnu (countless krores, 93,97)

Comitative Case.

anata kirorīe (countless krores, 204)

anata kirorīsu (countless krores, 240)

aḍhāra varaṇa (all the castes, colours etc., 127)

aḍhāra Bhāra (the totality, 235)

ekotraraṣa (all the ancestors, 508, 508)



Conjugation.

The verb has an active voice; there are some forms which have to be put into the passive voice when translated into English, these are termed 'passive' and listed under the section entitled 'complex bases'. The verb has three tenses the past, the present and the future; and three moods, an indicative, an imperative and a precativ(e) (or optative). There is also a special form of impersonal verbs, as well as of compound verbs.

Bender divides verbs into two groups: the group designated 'vocal bases' in which personal endings are attached directly to the base which ends in a vowel; the group designated 'consonantal bases' in which a vowel may intervene between the base which ends in a consonant, and the personal ending.

Under the section entitled 'complex bases' are also listed the precativ(e), the future and the causative.

Verbal Terminations.

The personal endings are:

Singular:

1 Person : u, i, o

2 Person : e, ie

3 Person : e, o, i, a

Plural:

1 Person : ie, a

2 Person : o

3 Person : e, a



Simple Bases

Present Indicative.

1 Person, singular.

Vocal Bases.

No occurrences.

Consonantal Bases.

chu (am, 59, 113, 147, 153)

dharu (present, 336)

dharo (present, 400)

kahu (say, 91, 343, 414)

karu (do, 44, 333, 336)

karuu (do, 335)

lāvu (bring, 366)

larau (fight, 152, 335)

māru (kill, 156, 169, 365)

mārau (kill, 154, 155)

rahu (remain, 91)

gaṇau (count, 152)

2 Person, singular.

Vocal Bases

No occurrences.

Consonantal Bases.

bharakhīe (eat, 364)

jāne (know, 27)



vakhānīe (praise, 364)

suto (? sleep, 141)

Majestic Plural.

dīo (give, 335)

kaho (say, 333, 334, 336, 336)

karo (do, 75, 366)

sirevo cho (serve, 365)

3 Person, singular.

Vocal Bases.

hoe (be, become, 31, 120, 160, 330, 374, 426, 433, 518)

hove (be, become, 311)

jāe (go, 116, 140, 146, 298, 464)

pīve (drink, 121)

pīe (drink, 435)

thāe (become, 164, 259, 293, 302, 313, 314, 318, 323, 403, 405, 427, 460, 481, 495)
rove (cry, 476)

Consonantal Bases.

avatara (descend as incarnation, 10)

āpe (give, 436, 449, 454)

āe (? is, 180, 298, 395, 460, 288)

āhe (? is, 238, 281, 351)

āve (come, 38, 230, 311, 325, 326, 326, 332, 459)

bese (sit, 320, 418, 433)

baese ahe (315)

bethī che (sit, 12)

bole (speak, 141, 202, 468)



bude (sink,104)
bhane (proclaim,11,12)
bhājhe (break,478)
bhāve (like,427)
bādhe (tie,85,163,197)
bhogave (endure,enjoy,430,507)
care (climb, march,58)
cāle (go,walk,continue,321)
cāleo ahe (march, go,394)
chede (burst,262)
de (give,84)
dee (give,150,198,369,434,448)
dhare (present,83,402,455,307)
dhare che (present,361)
dhīāe (worship,453)
dādhe (burn,476)
dekhe (see,440,485)
dube (sink,444)
dhare che (support,361)
fare (blossom,128)
fire (wander,83,436,443,445,446,451)
ghare (make,478)
gāje (thunder,456,264)
gara je (thunder,264)
gudhāre (spend,434,435,464) Per.
gāra(e?) (pass,spend,125)



che (is,131,171,298,380, etc.)
jāne (know,32,53,454)
jāṇae (know,121,134)
jharake (shine,198)
jhabuke (glitter,412)
jhāle (hold,105,306)
jarakatī (shine,196)
kare (to make a noise 'kadakada', 166)
kabhe (tremble,310)
kahe (say,7,30,48,119,120,151,152,160,193,197,246,292,390,
512)
kamāe (earn,495)
kare (do,2,42,58,72,73,101,113,119,125,136,137,186,189,264,
271,312,320,322,325,332,377,382,384,385,399,402,425,432,
436,437,439,441,443,451,452,445447,461,477,504,517)
kāṭe (cut,142,264)
kāḍhe (take out,386)
khāe (eat,198,330,427,441,464,507)
khāve (eat,426)
kare che(do,3)
lare che (fight,380)
lāge (of time;pass,326)
lāge (of feet;touch,185)
lupe (destroy, diminish,40,404,516)
māge (ask for, demand,118)
māne (believe, accept,127,462,472)



moce (prevail,480)
(bhukha) mare (starve,447)
mīre (meet,226,125,166,189)
mīrae (meet,218)
māre (hit, kill,25,264,377,383,386,389,392)
paṭagare (error for 'paragaṭe'? come out openly,117)
paraṇe (marry,433)
paravare (? 136)
pāme (attain,447,452)
pāre (carry out,110, follow,454)
pāre (follow,515)
pare (fall,386)
paraē (arise,201)
pehere (wear,415,418,419)
pohoce (arrive,55,308)
puche (ask,334,466)
pudyā (worship,446)
rahe (remain,7,105)

sahe (endure,158)
sacare (go,72,136,284,330,399)
sābhare (listen,516,520)
sābharāe (listen,517)
tharahare (tremble,250)
ude (fly,305)
ulate (overflow,257,300)



utare (descend,329,478)
upaje (come into being? 110)
ugave (rise,130)
vāce (read,84)
vase(inhabit,226)
vahe (flow,390)
vahe che (flow,470)
vādyē (play,250,251,319,424,424)
ve (bear ? 437)

1 Person, plural.

Vocal bases.

hae (are,80)

Consonantal bases.

besīe (sit,35)

lāvīe (bring,373)

lāgu (touch;of feet; 180)

mirīe (meet,34)

2 Person, plural.

No occurrences.

3 Person,plural.

Vocal bases.

āe (come,65,

hoe (are,158,498)



jāe lgo,65,345,
jāve che (go,514,514)
pīve (drink,122)
thāe (be, become,167,215,266,297,328,457,468)
joe (watch? 467)
Consonantal bases.
avatara (descend as incarnation,112)
ācare (behave, 111)
āve (come,206,207,209,210,257)
bole (speak,203,379)
bādhe (tie,149,263,265)
caratīā (feed,120)
cāle (march,248)
chapeā rahe (remain hidden,158,160)
dīse (appear,411,420,491)
fīre (wander,429)
gāje (thunder,387)
che (are,169,171)
jhule (dangle? hang? 248)
khele (play,413,496)
jore (put together,111,112)
kuṭe (beat,112)
kare (do,58,111,176,
lāge (touch;of feet,185)
māre (kill,439)
mile (meet,233)



mīre (meet, 240, 245, 256)
pare (fall, 129, 131)
pahere (wear, 150, 421, 421, 422, 423, 498)
pāke (ripen, 159)
pāme (attain, 95)
puche (ask, 333)
rahe (remain, 158, 160)
udhare (descend, attain liberation, 76)
utare (descend, attain liberation, 128, 328)
ubhā che (stand, 178)
vīnave (supplicate, 174)
varatāe (prevail, 90, 133)
vahe (flow, 469)
vādye (play, 249, 249, 251, 252, 375)
lare (fight, 376, 379, 385, 387, 392)

Past Tense.

1 Person, singular.

Consonantal bases.

āveo chu (have come, 26)

likhiosī (write, title)

2 Person, singular.

rākhai (keep, 46)



3 Person, singular.

Vocal bases.

āe (come, 65)

hotī (was, 11)

huu (become, 278, 279, 283, 289)

hotā (was, 19, 21)

gaeo (14, 360,

nipāeo ahe (create, 503)

thaeā (become, 273)

Consonantal bases.

āpeṣo (give, 93, 100)

āveo (come, 37, 124, 202, 303)

ānai (bring, 68)

āvai (come, 68) che.

boleo (speak, 142, 153, 154, 156, 157, 167)

boleo che (speak, 347)

baetho (sit, 1)

chedeo (burst, 352, 356)

chutī (burst out, forth, 147)

oāleo (go, march, 299, 301, 390, 393)

dharāveo (assume, 4)

dhareo (assume, 25, 88, 354)

dhareo (put, 82, 353)

dīo (give, 52, 356)

dīdho (give, 56, 400)



dīthā (see, 347)
dharī (present, 79)
fuleo (swell, 148)
haneō (kill, 355)
jhālī (catch, 480)
kaheo (say, 153, 182)
kareo (do, 144, 70, etc)
keā (do, 63, 64)
kīā (do, 69, 123, 358)
kīdho (do, 359)
kīdhī (do, 56)
karī (do, 71)
karīo che (do, 384)
khabheo (shake, tremble, 332)
māreo (kill, 357, 359, 371, 373)
mirīo (meet, 254, 258)
nīsareo (leave, go out, 170)
nipanā āe (create, make, 503)
palāneo (ride, 190)
pareo (fall, 370)
pareo (arise, 371)
pohocēo ahe (arrive, 318)
racai che (create, 499)
raheo (remain, 124, 502)
rahī (remain, 47, 391)
sireviā (serve, 431, 453)



sopeo (entrust,357)
sacareo (leave, go out,170,
saghāreā (kill,18,20,22)
saghāreo (kill,353)
sirajeā (create,510)
sakhāio che (befriend,361)
sīdho (attain liberation,17)
sīkhāveā (? teach,471)
upanu (arise,85)
utareo (descend,1)
uṭhai (arise,67)
vanāvī che (make,70)

1 Person, plural.

Vocal bases.

hotā (were,45)

thiā (become,342)

Consonantal bases.

āveā (come,47,205,243,256)

kīā (do,341)

2 Person, plural.

No occurrences.



3 Person, plural.

Vocal bases.

hotā (were, 50)

huā (become, 267, 279, 284)

hatā (were, 257)

gaeā (go, 66, 341, 450, 484)

thaeā (become, 208)

Consonantal bases.

āveā (come, 123, 242, 243, 244, 338, 374)

āvaiu (come, 203)

boleā (speak, 51)

cāleā (march, proceed, 243, 256)

dhiāeā (worship, 40)

dhareā (bend down, 143)

jāneā (know, 39)

khanabhaneā (shake, 143)

kareo (do, 277)

kopeā (become angry, 368)

lāgā (touch, of feet, 339, 51, 241, 246, 265)

līdhā che (take, 126, 50, 368)

pāmeā (attain, 23)

pareā (fall, 484)

pehereā (wear, 415)

rākheo (keep, 510)

raheā (remain, 465)



sīdhā (attain liberation,31)

sadhē (error for 'sidha'? attain liberation,242)

udeā (fly,123)

ubhā (stand,36,317)

ubhā che (stand,178)

virageā (cling,148)

calāeā (set out,483)

Majestic Plural.

1 Person.

Vocal bases.

thaeā (become,49)

Consonantal bases.

āveā (come,28)

āpeo (give,349)

jāneī (know,28)

kareo (do,400)

2 Person.

āveā (come,50,73,348)

·bhogaveā (enjoy,160)

3 Person.

Vocal bases.

gaeā (go,9)

huā (become,5,5,62,102)



thaeā (become,10,11,87)

theā che (become,176)

āeā (come,240)

Consonantal bases.

boleā (speak,16,33,36,80,82,99,131,155,178,195,225,297,335,
337,345,350,368,388,397,401,513,514)

bhaeā (? 49,63,66,99,208,273,516)

bhedyeā (send,122)

bādheā (tie,87)

baethā (sit,339)

chupeā (hide,306)

chareā (cheat,355)

cāleā (march,proceed,57,60)

dhareā (assume,18)

dhareā (bear,358)

dhīā (give,54,64,86,123)

firiā (wander,8)

katheā (relate,134)

kaheā (say,42,52,363)

lāgā (touch;of feet,15,29)

līdhā (take,368)

miriā (meet,265,146)

nīsareā (leave,set out,187,294,346,370)

paṭāeā (send out,122)

raheā che (remain,123)

sacarea (go,97,204)



sīdhā (attain liberation,23)

sadhāvea (depart,61)

ugeā (rise,375,459,491)

udharea (rescue,20)

ubhā (stand,73)

ubhā che (stand,177)

vadeā (make a promise,60)

vāreā (return,97)

Majestic plural.

Present Indicative.

baethā (sit,2,6,134,260,458)

baethā che (sit,314)

ubhā che (stand,177,178)

Imperative.

2 Person, singular.

jāna (know,19,21,37,48,62,96,98,100,112,117,131,161,248,253,
269,271,272,276,277,278,282,283,287,289,307,311,312,325,414,
442,444,446,452,462,463,469,512,520)

2 Person, plural.

ānaso (bring,151)

beso (sit,246)



cālo (come,292)

dhīāvo (worship,41)

japo (repeat a name etc.95)

karo (do,4,512,292)

nīsaro (leave, set out,183)

sacaro (go,183)

sunō (listen,151)

Vocal bases.

jou (see,103,106)

thāo (become,168)

Majestic plural.

Vocal bases.

pāo (attain,13,13)

Consonantal bases.

āpo (give,43,44)

āvo (come,175)

ceto (beware,362)

dhāro (have,75,81)

dhīāvo (worship,30)

dīo (give,74,334)

māro (kill,146)

sunō (listen,13,16,30,33,37,91,179,343,348)

bhakaso (forgive,340) Per.

dekhāro (show,29)



Complex Bases.

Optative (respectful imperative). According to Prefessor Bender, the marker of the optative is -j(j)- to which the personal endings are attached.

2 Person, singular.

Vocal bases.

lejo (take,46)

dejo?(give, 58,79)

Consonantal bases.

karaajo (do,88,401)

pāraajo (follow,32,157)

rākhajo (keep,398)

vīsāraajo (forget,186)

cālaajo (follow,53)

dekhāraajo (show,34,92)

2 Person, plural.

Vocal bases.

jojo (see,222)

lejo (take,121)

Consonantal bases.

āpaajo (give,55)

jānaajo (know,126)

pāraajo (follow,53,55)

sopaajo (entrust,55)

sunajo (listen,122)

mirajo (meet,184)



The Future.

The suffixes for the future in the Kx ms. are -se, -so and -su. To vocal bases the suffix is attached after the intervention of e, while to consonantal bases the suffix is attached directly.

1 Person, singular.

No occurrences.

2 Person, singular.

No occurrences.

3 Person, singular.

Vocal bases.

hoese (be, 466, 159)

lese (take, 200, 223, 244, 381, 382, 383, 388)

roese (cry, 471)

thāese (be, become, 41, 108, 125, 126, 130, 144, 159, 201, 406, 471)

vāse (blow, 428, 428, 473)

jāese (go, 108, 119, 127, 129)

Consonantal bases.

āpase (give, 130)

āvase (come, 116, 126, 132)

baesase (sit, 406)

bolase (speak, 105, 113)

bolese (speak, 291)

bhāgase (break, 117)



bhogavase (enjoy,endure,429,435,474,475)
bhogevase (enjoy,endure,493)
carase (march,climb,148,227,293)
chātase (give up,leave,109)
dekhese (see,291)
dese (give,139,381,397,403,457,465,466,469)
desāe (give,313)
ghaṭase (lessen,107)
jāṇase (give birth,106)
dyāṇese (give birth,106)
japase (repeat name etc.,94,96)
jarapase (? 114)
karase (do,108,109,114,115,188,321,331,438,471,479)
kamāese (earn,508)
khāese (eat,118)
khuṭase (be finished,105)
lupese (diminish,104)
melese (put down, leave,389)
melase (put down, leave,104,105)
mirase (meet,211,239,325)
mārase (kill,48)
paranase (marry,105)
padhārase (arrive,103,129)
perase (wear,195)
pāmase (attain,94,442)
rahese (remain,391)



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tapase (heat, burn, 38, 39)

truṭase (break, 108)

utarase (descend, 327)

uṭhase (rise, 128)

vāvase (sow, 442)

varatāese (spread, 129)

varase (quarrel, fight, 107)

vāpase (prevail, 103, 105, 109, 110, 114, 127)

1 Person, plural.

karasu (do, make, 92, 225)

suṇasu (hear, listen to, 35)

2 Person, plural.

ānaso (bring, 151)

dekhāraso (show, 179)

3 Person, plural.

Vocal bases.

hoese (be, 103, 132, 138, 241, 481, 103)

jāese (go, 11)

thāese (be, become, 127, 217, 316)

jareā (studd, 190, 411, 487, 489, 490, 500)

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Consonantal bases.

āvase (come,120)

barase (burn,39)

bolase (speak,107)

bhogevese (endure, enjoy,509)

carase (march,climb,214,216,228,229)

karase (do, make,212,432,434)

marase (die,440)

mirase (meet,139,232,235,236,237,241,325,330)

pāmase (attain,509)

purase (bear,fill,467)

parase (fall,158)

pākase (ripen,107)

rācase (become happy with,109)

uthase (rise,119)

larase (fight,105)

The Passive.

According to Professor Bender, the markers of the passive are -i(y) and -ij-, but there is no y in the Kx ms. In the few examples that do occur in the Kx ms., the passive suffixes seem to be -āe and -eo in the singular and -eā in the plural. The future suffix is attached to the passive base; passives occur only in the third person singular and plural.



3 Person, singular.

bharāe (put, fill, 396)

bharāese (put, fill, 57, 182)

dhagāe (burn, 470)

ḍharāe (make, keep ? 288)

nīsarāe (take out, 470)

purāe (fill, 467)

ghareo (make, 191)

jareo (studd, 191, 486)

haneo gaeo (kill, 360)

sanagāreo (adorn, decorate, 194)

Vocal bases.

jovāe (see, 199)

levāe (take, 172)

miāe (contain, 145, 254, 304, 317, 363)

The following do not have the passive endings, but can only be translated as passive.

chutā (were liberated, 212)

farase (will be born, 106)

uparase (will be lifted up, 89)

3 Person, plural.

bhareā (fill, put, 295)

bhareā che (fill, 499, 501)

bādheā (tie, 193, 488)

jareā (studd, 190, 411, 487, 489, 490, 500)



ghareā (make,487)

udhareā (liberat,22,510,511)

vichāēā (spread out,412,492,492)

vanaveā (describe,193)

There is a group of impersonal verbs, which are also passive:

Singular.

kaheo na jai (tell,213,254)

kareo na jai (do,350)

kareo kema jai (do,351)

vetho na jae (endure,43)

Plural.

kaheā na jae (tell,218,238,266)

vakhāneā na jae (praise,259,409)

The Causative.

The causative is formed in various ways:

a. By varying the vowel of the simple base; thus a may be replaced by ā, and i by a, as in the following cases:

bāre (from bare, to cause to burn,476,477)

utāre (cause to descend,479)

pāve (cause to drink, from 'pīve',300)



b. By adding the suffix -āv- to the simple base, with or without variation of the vowel of the simple base:

bolāvase (cause to speak, to call, 485)

carāe (to cause to mount, 244, 309)

carāvī (to cause to mount,

dubave (to cause to sink, 184)

dubāve (to cause to sink, 395)

calāve (to cause to proceed, 322)

dharāe (to cause to be fanned, 234, 461)

ferāvase (to cause to be taken round, 132)

ghalāveo (to cause to be pushed in, 458)

dhīgāe (to cause to be pushed, 470)

jujhāve (to cause to fight, 331)

japāve (cause to be repeated, 3)

japāveā (cause to be repeated, 54)

japāveo (cause to be repeated, 93)

jarāveā (cause to be studded, 411)

karāvase (cause to be made, 324)

karāese (cause to be made, 407, 452)

karāe (cause to make, 405, 408, 175, 315, 396)

karāve (cause to make, 432, 456)

sābharāveā (cause to hear, 519)

thobhāve (cause to be put, 310)

uthāvī (to cause to take up, 410, 486)

uthāe (to cause to take up, 155, 383)

urāe (to cause to fly, 299)

khucāe (to cause to prick, 468)



c. By adding the suffix -ar- (or -ad-) to the simple base:

besārī (to cause to sit, 174)

dekhāre (to cause to see, to show, 323)

dekhārī (to cause to see, 101)

dekhārāse (to cause to see, 114)

dekhārāso (to cause to see, 179)

dekhāru (to cause to see, 323)

jhīmāre (cause to eat, to feed, 449)

d. By adding -arav- to the base:

khavarāve (to cause to eat, to feed, 324)

The Participles.

The Present Participle.

In the Kx ms. the present participle is formed by the addition of -at- to the verbal base, directly in the case of vocal bases, with or without the intervention of a vowel (a or o) in the case of consonantal bases:

Vocal bases:

jātā (going, 436)

letā (taking, 451)

Consonantal bases.

āvato (coming, 347, 382)

cālatā (marching, 223, 304, 305, 310, 319)



firatā (wandering,9)
jarakatī (shining,196)
jujhatā (fighting,151)
karatā (doing,430)
lāgate (attaching,95)
~~sohota (arriving,224,482,483)~~
jivato (living,336)
gamatā (pleasing,414)

The Gerundive is formed by addition of -av- or -an- to the verbal base.Or the verbal base is used as the gerundive.

melāna (meeting,292)
peherana (wearing apparel,275,416,420,424)
merāva (meeting,133)
merāvo (meeting,136)
māra (beating,369,370,465)
māra māra (beating,384)

The infinitive is formed by the addition of -an- or -av-.

bhākhana. (to speak,26)
dhaneku (to give,59)
dhaneku (to give,175)
khasana (to move,119)
māravā (to kill,189)



The Past Participle.

Past participles are formed by the addition of -i- to the verbal base, this seems to be the commonest way of forming past participles. More rarely, a change is made in the verbal base, which is formed by adding certain sequences of phonemes to the initial consonant or consonant group of the verbal base and then the nominal suffixes are attached. -i- type.

āvī (come, 72, 136, 137, 125, 142, 204, 224, 232, 235, 245, 308, 311, 328, 329, 346)

āī (come, 233)

āvīī (come, 294)

āvīne (having come, 176)

bolī (speak, 9)

bolāvī (call, 86)

besārī (cause to sit, 174)

bhanāvī (make, 71)

besī (sit, 255, 504)

bharī (fill, put, 397)

bādhī (tie, 164)

chorī (leave, 187, 349)

chorīne (leave, 29, 183)

chādhīne (sprinkle, 477)

carāvī (cause to mount, 393)

cālī (proceed, 185, 294)

dekhārī (show, 101)



feravī (change,116,336,458)
hasī karī (laugh,195,202,225,291,388)
hoī (be,7,11,12,69,477)
jāī (go,138,170,183,399,185,187,188,241,241,236,265,350,
351,401,483,140)
jānī (know,45)
janīne (know,41)
kāṭī (cut,356,366,373)
kādhī (error for 'katī' cut,437)
kahī (say,57,60,185)
kutī (beat,439)
kutīne (beat,440)
kopī karīne (being angry,384)
karīne (do,142,150,167,170,398)
karī (do,117,472)
laine (take,82)
leine (take,175,369,394,443,445,446,466)
lai (take,83)
lei (take,97,400,402,508)
matrī (say a magic formula,323)
matrīne (say a magic formula,322)
māgī (ask, demand,346)
mārī (kill,396,367,334)
mārīne (kill,141)
mīrī (meet,35,58)
mīrīlī (meet,301)



paherī (wear,260)
parī (fall,391)
palānī (ride,161)
purī (321,
purīe (320,
sukīne (cause to dry up,455,456)
sunīne (hear,15,332)
roī (weep,165)
thaī (be, become,28,265)
thaīne (be, become,92,113,127)
vīcārī (think,389)
vecīne (sell,447)
uthī (rise,403,457)
uthī karī (rise,372)

Change in the verbal base.

aeānu (come,518)
baetho (sit,477)
baethā (sit,314,403,457)
boleo (speak,239)
carāe (cause to mount,244)
chapeā (hide,158,160)
dīthe (see,259)
kādhā (take out,124)
līkhīo (write,159)
līdhā (take, 50)



pohotā (reach,224,482,483)

raheānu (remain,134)

The language of the Kx ms. uses a large number of compound verbs, which are made up of the past participle as the first part, and either a present or past or future verb as the second part of the compound verb. The order may be reversed, for the purposes of rhyme etc; in a few cases two participles make up the first part of the verb. The meaning is either as of two separate verbs or a sum of both the parts or a semi idiomatic meaning. A few examples are given below.

āvī sacare (arrive,72,136,137)

mirase āe (will come and meet,139)

bolī raheā (addressed,9)

bolāvī līā (called,86)

besārī gaeā (caused to sit and went,174)

baetho kare (causes to sit,477)

chorī nīsareā (left and proceeded,187)

lese carāe (will pick up,244)

carāvī jāe (is put up? 393)

cālī nīsareā (gone,294)

chapeā rahe (remain hidden,158,160)



dīu udāe (make fly,334)
dhorī āve (comes running,50,257)
hoī jāe (becomes,477)
saghārī dhare (destroys and presents,455)
jāī sacareo (went,170)
nīsareo jāe (passed,173)
khāī raheā (eat up,450)
māgī nīsareā (taking .. departed,346)
marī dīu udāe (kill and make fly,334)
nākheo kādha (thrwe out,124)
roī uthai (arose weeping,165)
jai ubhā raheā (went and stood,140)
utari jāe (are saved and go,481)
utareā jāe (will be saved,482)
māru uthāe (kill,155)
lese uthāe (will pick up,383)
uthī baethā thāe (arise and sit up,403,457)



Postpositions.

Postpositions follow the nouns they qualify; some take case endings eg. 'māhe'(in, within), 'māhethī'(from within), but most do not.

āgara (in front of, 26, 83, 249)

kaṇe (to, 101)

kāḍye (for the sake of, 71, 91)

kerī (of, 486)

lage (until, 44, 69, 70, 72, 72, 101, 432, 443, 444, 445, 446)

lagethī (until, 163)

māṭe (for, 373)

māthe (on, upon, 198, 199, 437, 465, 296)

majhāra (in, within, 6, 8, 140, 308, 326, 394, 482, 483)

māhe (in, within, 2, 3, 3, 4, 5, 5, 7, 8, 9, 17, 18, 19, 20, 22, 24, 24, 24, 26, 30, 41, 55, 61, 63, 64, 65, 66, 68, 85, 88, 90, etc)

māhā (in, 88)

māhethī (from within, 65, 65, 75, 241, 346, 369, 370, 371, 481, 483)

pāsa (near, 205, 206, 207, 209, 210, 230, 317)

pāse (near, 59, 72, 118, 145, 188, 203, 204, 255, 314, 399, 450)

saga (with, 380)

sameta (with, 85)

sarikhā (like, 156)

sāthethī (together, 66)

sāthe (with, 67, 132, 138, 152, 169, 208, 212, 215, 216, 228, 234, 247, 248, 315, 495)

sāthā (with, 91, 235, 245, 247, 247, 256, 303)



sudhī (until, 391)

tanu (of, 313, 322)

upara (on, upon, 38, 57, 75, 77, 82, 112, 115, 117, 296, 336, 370, 381, 443, 446, 451, 459, 461, 463, 469, 495, 507)

vate (near, 132)

vice (between, 46, 303, 304, 317, 330, 331)

vicāe (between, 354)

vicethī (from in between, 382)

vinā (without, 31, 31, 96, 116)

veghe (? 176)

Adverbs.

Adverbs are of two kinds: those which have nominal forms, eg, 'ghañā' (much, 39 etc) or 'ghaṇu' (much, 260); those which do not have nominal forms. Adverbs can take case suffixes, eg. 'ihāthī' (from here, 519).

aga (away, 342)

āge (formerly, 31, 400)

āgara (in front, 336)

āgara (later on, 13, 26, 37, 83, 249)



āja (today,2,3,4,4,5,5, etc etc.)
ākḥara (at last,in the end,80) Ar.
abha (now,366) Urdu.
abhato (now,146)
anata (very,258)
āda:ata (beginning to end,242)
bahu (much, very,111,169,266,411,415,441,471,503)
bahāra (outside,488)
bījo (besides,249)
bahota (very,384)
bahuata (very,169)
bohota (very,298,410)
chatāke badha (stylishly,418)
dhāro dhāra (everywhere,325)
drasato drasate (eye to eye,330)
dhamadhamakāra (dhamdham,251,319)
dhamadhamāmā (dhamdham,250)
dhura (far,459)
ema (so,thus,375,401)
ekathā (together,35,265,266,400,218)
ekathu (together,318)
ekatho (together,393)
etanā (so much,81)
eta (? 484)
evo (such,41)
evu (such,105,112,433,434)



evā (such, 109, 114, 127, 133, 167, 248, 300, 311, 320, 321, 325, 419,
425, 481, 493, 509)
evī (such, 126, 499)
eso (such, 15, 26, 52, 57, 60, 80, 82, 185, 432)
esī (such, 56, 78, 176, 338)
esā (such, 63, 122, 144, 297, 345, 429, 478)
ghaṇā (much, 39, 331, 435)
ghaṇu (much, 260)
have (now, 14, 29, 34, 43, 43, 46, 48, 57, 90, 119, 141, 142, 175, 183, 184,
186, 188, 292, 344, 367, 372, 400)
hethe (below, 463)
ihāi (here, 40)
ihā (here, 42, 101, 348, 445, 452, 464, 508)
ihāsu (here, 239)
ihānī (of here, 450)
ihāthī (from here, 519)
jabha (when, 46, 58)
jāre (when, 1, 38, 42, 70, 103, 118, 118, 126, 127, 129, 129, 131, 133, 165,
201, 257, 291, 300, 313, 370, 459)
jihā (where, wherever, 11, 12, 113, 339, 442)
jiā (where, wherever, 224, 311, 312)
jethī (with which, 13, 162, 262)
jema (so, just as, 32, 223, 264, 306, 375, 387, 418, 454, 480)
jema jema (as, 386)
jevā (just as, 194)
jevo (just as, 442, 491)



jesī (jaust as,451)
lagāra (a bit,40,105,111,128,404,516)
nita nita (day by day, everyday,434,435,443,445,446)
nīravāna (certainly, without doubt,37,48,100,104,112,115,115,
117,129,130,134,237,239,442,444,446,452,466,478,478,485)
parataka (towards,9,54,61,64,99)
parataka (every,52)
pahelā (at first,140)
paele (first of all,143)
pache (later on,405)
pache (then,455)
pacharathī (from behind, later on,92)
pāchā (back,468)
pacho (back,145,449)
pirithame (at first,510)
purā (sufficiently, completely,39,66,243,431,453,484,508,516)
puro (completely,438)
paraghata (openly,103,129)
paraghata (apparant,127,176)
sadā (always,77)
sadhā (always,361)
sapata (quickly,375)
sata (truly,434)
satī (truly,122)
soi (truly,4,110,132,186,323,426,433,454,514) Ar.
soe (truly,80,119,120,467) Ar.



sahī (truly, 38, 38, 47, 55, etc, etc.) Ar.
sahīa (truly, 462) Ar.
sabhara (carefully, 381)
sabhāra (carefully, 382, 368)
sāra (truly, 5, 30 etc.)
sāmahī (opposite, facing, 67, 294)
sāmī (opposite, facing, 165, 166)
sāmu (opposite, facing, 199)
sāma sāmua (facing each other, 374, 375)
so (so, thus, 160, 365, 441)
suka (dry up, 127)
tāe (completely, 365, 383)
thokā thoka (beating about, 41)
te (then, 4, 7, 8, 9, etc. etc.)
to (then, 28, 45 etc)
tabha (then, 16, 33, 58, 72, 123, 153, 155, 156, 157)
tatakhāna (at that moment, at once, 39, 164)
tatakhānā (at that moment, at once, 435, 465, 479)
tatakhāno (at that moment, at once, 190)
taratakhāne (at that moment, 440)
taratakhānā (at that moment, at once, 412)
tatakāra (at that time, at once, 167, 388, 153)
taratakāra (at that time, at once, 141, 153, 189, 226, 368, 388)
taratakheva (at that time, at once, 116, 232, 257, 338)
tāre (then, 1, 19, 20, 21, etc. etc.)
tāse (thus? 386)



tīhā (there,11,12,33, etc.)

tehā (there,499)

tevu (such,41)

tevo (such,442)

tehano (such,441)

tehī (there? 324)

uparācāra (in quick succession,387)

vaṇa veṇāe (at the wrong moment,452)

vāro vāra (on every hair,192)

vāro vāra (again and again,repeatedly,509)

varī (again,116,166,291)

vahelā (early, soon,168)

Conjunctions.

ane (and,33,53,104,105,107,108,114,120,128,130,322,364,430,441,476,486,507)

ne (and,1,104,122,143,148,149,252,268,269,280,286,366,379,385,435,446,471,515,516)

ura (and,252)

paṇa (but,27,27,40,49,112,118,158,159,160,205,206,207,208,209,210,212,242,447,450,482)



Negative Particles.

ma (no,186)

ne (no,437)

na (no,105,121,127,27,31,31,43,53,134,145,151,168,172,197,
199,213,215,217,218,222,238,253,254,254,258,258,266,290,300,
304,305,319,327,329,330,350,362,363,369,376,376,378,378,
385,387,411,416,427,436,454,462,471,490,505,511)

nahī (no,39,40,80,89,104,105,110,111,115,117,128,128,152,158,
160,168,179,259,306,326,404,409,464,472,473,473,474,474,474,
475,475,482,482,516)

bhale (yes, it is good that...,73) Ar..

Interjections.

ho (0,25,26)

e (0, 34,168)

Emphatic Particles.

Emphatic particles are attached both to nominal and verbal forms.

ja (32,52,30,273,301,302,302,323,345,363,352,358,401,442,
514,514,54,64)

re (109,130,124,126 etc.)

Verse Tag.

hāre (48,364)



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Appendices

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Appendix I

Roman	Devana-	Gujara	Sindhi	D ms.	Kx ms.	Khojki
	-gari	-ti		1815	1737	Primer, 1932
a	अ	अ	।	अ	अ	अ
ā	आ	आ	।	आ	आ	आ
i	इ	इ	।	इ	इ	इ ¹
ī	ई	ई	।	ई	ई	ई
u	उ	उ	।	उ	उ	उ ²
ū	ऊ	ऊ	।	ऊ	ऊ	ऊ
e	ए	ए	।	ए	ए	ए ³
o	ओ	ओ	।	ओ	ओ	ओ ²
ai	ऐ	ऐ	।	ऐ	ऐ	ऐ ⁴
au (ou)	औ	औ	।	औ	औ	औ ⁴



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Roman	Devana- -gari	Gujarati	Sindhi	D ms. 1815	Kx ms 1737	Khojki Primer
k	क	ક	ڪ	क	क	क
kh	ख	ખ	خ	ख	ख	ख
g	ग	ગ	گ	ग	ग - ग ग	ग ⁵
gh	घ	ઘ	گھ	घ	घ	घ
c	च	ચ	چ	च	च	च
ch	छ	છ	چھ	छ	छ	छ
j	ज	જ	ج	ज	ज ग	ज ⁶
jh	झ		جھ	झ	ज	⁶
t	ट	ટ	ٽ	ट	ट	⁷
th	ठ	ઠ	ٿ	ठ		⁷



Roman	Devana- -gari	Gujara- -ti	Sindhi	D ms. 1815	Kx ms. 1737	Khojki Primer.
d	ड	ડ	ڊ	ڊ ڊ	ڊ ڊ	ڊ ⁸ ڊ
dh	ढ	ڙ	ڙ		ڙ	ڙ
n	ण	ڻ	ڻ		ڻ	ڻ ⁸
t	त	ٺ	ٺ	ٺ	ٺ	ٺ
th	थ	ٺ	ٺ	ٺ	ٺ	ٺ
d	द	د	د	د	د	د
dh	ध	ڌ	ڌ	ڌ	ڌ ڌ	ڌ ⁹ ڌ
n	न	ن	ن	ن	ن	ن
p	प	پ	پ	پ	پ	پ ¹⁰
f	फ	ف	ف	ف		ف ¹¹



Roman	Devana-	Gujarati	Sindhi	D ms.	Kx ms.	Khojki
	-gari			1815	1737	Primer
ph			ڦ			
b	ब	ભ	ب	ब	फ	भ
bh	भ	ભ	پ	भ	भ m	भ ¹² m
m	म	મ	م	म	म	म
y	य	ય	ي	य		ي ¹³
r	र	ર	ر	र	ر	ر
ru				ر		
l	ल	લ	ل	ल ll	ل	ل
v	व	વ	و	व	و	و
ś	श	શ	ش	श		ش ¹⁴



Roman	Devana-gari	Gujarati	Sindhi	D ms 1815	Kx ms 1737	Khojki Primer.
ṣ	ष	ષ	ش			
s	स	સ	س	સ	ષ	ષ
h	ह	હ	ه	ه	հ	հ
r	ड़	ડ	ر	ر	m	8
khṣ	क्ष	ક્ષ				ક્ષ
gn	ज्ञ	જ્ઞ				જ્ઞ
tr	त्र	ત્ર		ત્ર	ત્ર	ત્ર
dv		ડ		ડ ડ		
dy			د		د	15
ny			ن		ن	

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 mey 2
 examples
 Kx 494:
 deva kanyā
 Kx. 495:
 ...



Roman	Devana- gari	Gujarati	Sindhi	D ms. 1815	Kx ms. 1737	Khojaki Primer.
z		ڙ	ڙ			16
dhz					ڙ	ڙ
sz		ڙ	ڙ			

1. The same symbol (ڙ) is used for both the short i and the long i. With consonants , the script only uses the sign for the long i (the 'dirghai'), and never the sign for the short i (the 'rasavai' . See below, note 3.
2. The Khojaki script uses the same symbol for the short 'u' and the long 'u'(mostly it is short u) as in 'ubha', 'udharea', 'upara', 'ugara' etc. With consonants, it never uses the sign for the long 'u' (the dirgau), but only the



sign for the short 'u' (the rasavau,).

There is no distinction between the short 'u' symbol and the 'o'; the same symbol as 'u' is found in 'avatareo', 'dio' etc.

3. 'e' as in other Sanskrit based script systems, is a separate symbol from 'a'. In Gujarati one uses the 'a', plus a 'matra' sign to form the 'e'. In Khojki 'e' is a separate symbol '𑂔', which looks like the letter 'q' to which the sign '𑂕' has been added. The 'e' therefore can often be misread for 'pa' ^{or pe, pi} etc. See note 10 below. The script uses the sign '𑂕' with other consonants too, to give the short 'a' sound as in 'vicāra'; or the short sound 'i' as in 'kiā'; or to give the short sound 'e' as in 'pāse chu'.

4. I have not found these sounds in the khojki script.

5. The script uses three different forms of 'g'; the usual Sanskrit '𑂔' (which is the same as in Gujarati) as well as '𑂕' which would be read as 'gr' in Gujarati, and '𑂖', which could be read as 'gra' or 'gre' or 'gri'.

6. The script uses two 'j's, '𑂗' and '𑂘' (though the second looks as if it is a simplified form of the first), in words as 'jāre', 'juga', 'jīre', 'āja' etc. It uses the symbol for 'jh' '𑂙' in words such as 'majhara', 'hajhara' etc.

7. The Kx script uses the same symbol for 't' and for 'th'. '𑂚'; 't' as in words like 'popāṭa', and 'th' as in words like 'thāma' or 'baethā' etc.

8. The Kx script uses the same symbol '𑂛' for the sounds



'd' (though this is a rarer sound than the other two), and 'n' as in 'paṇa', and for 'r' as in 'kīroṛi' (I think this is the commonest of the three).

9. The Kx script uses two symbols for the 'dh' sound. 'ڍ' as in 'māhādhīna', 'dasondha', 'dhariā', 'māhāmadha' or 'dīdho' (mostly words of foreign, but not all); and 'ڊ' as in 'dharāve', 'dhareā', 'udhare', 'dhiāeā', apparantly all the words of Sanskrit origin.

10. The letter 'p', 'پ' is like the 'p' in Sanskrit or Gujarati; but in the Khojki script it is likely to be confused with the 'e', eg. the words 'paṇa' (پڻ), 'ene' (پڻ), and 'ere' (پڻ) are all written in the same way.

11. The Kx script uses the same symbol for both 'f' and 'ph'; eg. in 'firmān' and 'phala'.

12. The Khojki script uses two different types of 'bh' rather confusedly (in Gujarati and Sanskrit there is only one symbol for the 'bh' sound; so also in Persian and Arabic. In Sindhi there are two sounds, 'bh' and 'bhh'). It uses 'bh', 'ڀ' as in 'bharapura', 'ubhā', 'bhaṇe', 'bhagata', 'sabhāva', 'trābhā', 'bhaeā', 'bheda', 'bharana', 'bhareā' etc. The second type of 'bh', 'ځ' is used in 'bhirāji', 'nabhi', 'arabha', 'bhirima', 'bhiriṇa gināna', 'tabha', 'bharathāra', 'bhākhana', 'jabha' (when), 'jabha' (tongue). (In fact in the second case, we would use 'b' in most of the words, but not all; I have not discerned a pattern or a reason for his using the two different symbols).



13. There is no 'y' in the Khojki script as used in the Kx ms. (there is in the Khojki Primer '𑂔𑂱', but looks very much as it has been adapted from the 'i'). In some cases where in Gujarati 'y' or 'v' would be used, the Khojki script uses the 'i' symbol; eg. 'koya' in Gujarati, in Khojki 'koi' (though Gujarati uses the 'koi' form too), or 'āvi' in Gujarati, in Khojki 'āi' (or 'āvai').

14. There is no 's' or 's' sound at all. Even the Persian words which should be written and pronounced with a 'sh' are changed to a 's' sound; the commonest being the Persian word 'shah' (شاه). The Kx ms constantly uses 'sāhā'. Professor N. B. Baloch in his 'A Short History of the Sindhi Language' Hyderabad, 1962, p 33 ff records (from the Kitab-al-Aghani) the story of how the Sindhi poet Abu 'ata as Sindi (early ninth century) used to pronounce the Arabic word 'shayātān' as 'sayātān'. In the Khojki Primer, there is the sound 'sh' '𑂔𑂱' but it obviously seems to be a mixture of the Khojki 's' (𑂔) and the Sindhi 'sh' (ش) to produce (𑂔𑂱).

15. Of all the Sanskrit based script systems, this sound seems to be peculiar to Sindhi and Cutchi. In Cutchi it is used in such words as 'rādya' (Gujarati 'rāja'), in 'vadyāre' (Gujarati 'vagāḍe') etc. The only other language ^{that I know} in which the sound is found is Ki-Swahili eg. in the word 'dyāmbho'!

16. There is no 'z' sound; most words from the Persian and Arabic with the 'z' sound have been changed to 'j' eg. in the



word 'pir jadhe' from 'pir zadeh' (پیر زده) etc. The Gujarati script does have the 'z' symbol, yet in many Persian loan words where the sound 'z' (ز) occurs, the Gujaratis use 'j' as in 'jira' from 'zira' (cumin seed) etc.

Baloch op.cit. records the story of a Sindhi woman (from al Jahiz's 'Kitab al Hayawān' c. 800 A.H.) who pronounced 'zamal' instead of 'jamal' etc.



Appendix II.

A List of Works in the Kx Ms.

I. Pir Sadr al Din. (a work I cannot decipher).

II. 'Ārādha' of Pir Sadr al Din. pp. 15-18a.

Then instead of p. 18b., writing changes, and there is an inserted page.

III. Something undecipherable. pp 31a.-33.

IV. Pir Sadr al Din. 'Vinodh'. p.33a.

V. 'Dhuā gajala arasa'. Kuranaji. 35.

دعا گنج العرش

VI. 'Dhuā: Maneha mathai(?)'. 37b.

VII. 'Dhuā'. 38a.

VIII. 'Dhuā' to be recited when getting up. 41b.

IX. 'Dhuā: āyat al kuresi', 42a.

آية الكرسي

X. 'Dhuā' for keeping 'imān' (faith) safe. (salāmat). 42b.

XI. Meanings (mahana معنی) of 'dhuā'. 'Nād e Ali', 43a.

ناد علی

XII. 'Dhuā' written by Fadhal Bhujaraka.

XIII. God's names; al Hādī, al Bākī, etc. 104 names in all. 45b.

XIV. 'Dhuā bhaeja', 47a. Date Samvat 1793, Vaisakh, 17th.

XV. 'Dhuā bhaejaji manaha (meaning)'. 51b.

XVI. Pir Sadr al Din, 'Atharva Veda', 53b.

It looks like mantras or formulas, about yugas, nakalamki Narayana tec.

XVI. Pir Sadr al Din, 'Dasa Avatāra', 57a. (see Appendix III).

XV. Pir Sadr Din, 'Buddha Avatāra', 66b. Samvat 1793, Vaisakha

22nd. (This work seems to be the one by Imam Shah, not Sadr Din).



XVI. After p. 77b. the writing changes. A work about the Pandavas, by Imam Shah. 357 verses.

Several sections, page numbers destroyed. Then p.1 again.

XVII. Pir Ali Akbar Shah, 'ginan' in 20 verses. 1.

XVIII. Pir Ali Akbar Shah, 'ginan' in 22 verses. 1b.

XIX. Jaledhina(?), 'Kavata bhadhakara' (?) 2b.

"Alakha alāku jādha karore". 12 verses.

XX. Hasan Kabir al Din, 'Sata Vacana', 41 verses.

XXI. Section in Persian language, but Khojki script. Upto p. 115b.

XXII. 'Jomaradhio' Sahebha Salāmata faramaio se likhiosi.

In Persian, 115b.-124. In 12 parts. Probably 'Pandiyat i Jawanmardi'.

XXIII. 'Padhiata, nidho' in Persian. 124b.-132a. 16 sections.

XXIV. Pir Hasan Shah, 'Hasanapuri' 132a. 4 Sections. On yugas and avataras.

XXV. Pir Indra Imam Shah. 'Dasamu Avatāra'. 138a. 520 verses. Samvat 1793.

XXVI. 'Arajana Pucha', 171a. 56 verses. No author.

XXVII. 'Haricadra Pucha' 177a. 22 verses. No author.

XXVIII. 'Jujosāṭara Pucha'. 179a. 44 Verses. No author.

XXIX. 'Gāvatṛi Vadi' p. 183a. No author mentioned.

The work is on creation. Countless 'yugas' ago, 'Sami' the Lord was light (teja); there was no earth, no sky, no moon, no sun, no wind, no water, no Meru, no night, no day, no continent, there was no 'second' (dhoe). 'Sami' out of love,



created 'fiṇa'(watery film?), and then all creation.

XXX. Names of the Nizari Ismaili Imams. Upto the 42nd Imam.
p. 189a.

XXXI. Names of the twelve Imams. (Ithna Ashari). 190a.

XXXII. 'Haqīqat Sāra, Vadi'. 191a. In pure Cutchi.

"Khudhae faramaea ta....." God has decreed that, 'say the
'dua' with one mind, etc.

XXXIII. 'Haqīqat Sara, Nadhi'. p. 196b.

Again what benefits are to accrue from various things.

XXXIV. '40 'gāliu'(tales)'. Of the Prophet Muhammad.p.199a.

eg. 1. Whosoever says the 'ginan', him the 'Saheb' will raise
from the 'mahadhina'

2. Whosoever 'mu'min', when the 'ginan' are being said, listens,
and repeats the name, there will be light in his grave.

3. Whosoever keeps awake forty nights, he will get whatsoever
he asks from God. Upto p. 204a.

XXXV. Imam Shah. 'ginan' p. 204b. 20 verses. Writing changes.

This seems to be an inserted section.

XXXVI. Syad Muhammad Shah, 'Sīpāra' p. 206a.

Blurred writing, section spoilt by water. Very childlike

writing. Some blank pages, then 'Dhoa Salamāna Pekabhara

alehi salama'. Then more blank pages. End of inserted

section, reverts to original ms. at p. 216b.

XXXVIII. A section beginning at verse 20, ending at verse 61.

XXXIX. Pir Shams, 'Vela Salokeji'

"eji elam alāji bhejeā:tame mumana karajo vicāra:Pira Samasa

سی پارو

دعا سلیمان
پیغمبر



kahe:tame s̄bhaṛo k̄he bhulo v̄aro v̄ara:1"

'Allah has sent knowledge,you,mu'mins(believers)think about it,Pir Shams says,listen, why do you forget again and again'
This is 31 verses long.

XXXX. Pir Shams, 'Vāeka'.

'Those before, from the beginning have gone wrong, etc. do not worship stones etc. ' 136 verses.

XXXXI.'Vāekaji Vela'. 35 verses. It looks to be in simple Hindi.The subject is the Kali era, how the father and the son will quarrel, and how at the end wealth will be no good.

XXXXII. ' ' kalamu, Sāhebha caeo? 98 verses.

98th verse: 'māru sutā āhina: je muā ta jāgadhā'(People are asleep, ^{when they die, they} those ~~who are dead~~ will awaken). ^{الناس نيام وادّا}

XXXXIII. Pir Sadr al Din.'ginan' 22 verses. ^{ماثرا التبهوا}

'safāeta mahamadha karese:mumana bhasata lahadhā'(Muhammad will intercede,the believer will attain heaven'.

XXXXIV. Sadr al Din, 'ginan'. 19 verses. About the Shah mounting the Dula Dula in the three worlds(bhavana) etc.

XXXXV.Kabir al Din. 'ginan'.'The Sāheb has sent the firman (decree), he has remembered the servant, we desire the 'dīdār' (vision),Saheb will fulfil the desire of the mind' etc.

XXXXVI. Hasan Kabir al Din,' ginan, Jirebhāi'. 51 verses.

"jirebhāi pachamethi sāmī rājo purakha āve: japuadipa mājhai jirebhai(1). jirebhai navere khaḍha māhe hokara paṛase: rikhi tame karo re vadhāiu jirebhāi(2)".

'O brother, from the west, the Lord, king, man comes; into



the Indian continent, brother. There will be a noise in all the nine continents, sages, you be happy, brother'.

XXXXVII. Hasan Kabir al Din, 'ginan' 48 verses.

'O God (khudhāevadha), in countless 'kalpas' formerly, there was only you, you alone know your end. Then there was no earth, no sky, whatever there was, you alone know! You are 'elāhi', you are 'nirijana' etc.

→ XXXXVIII. Pir Shams, 'Dasa Avatara' Raga: Kedara. 4 folios. ←
See Appendix IIII.

XXXXIX. Fazal Shah, 'ginan'. p.33b.

L. Indra Imam Din, 'ginan: amarāpuri'. 20 verses.

LI. Pir Sadr al Din, 'ginan' 9 verses. On 'yugas'.

LII. Sadr al Din, 'ginan' 44 verses. The story of the king Hariscandra, very sweetly told. The king is asleep, and the queen Tārā, leaving him asleep, goes to a holy place on the river Jamuna. The king dreams that the queen has gone to her parents' home, but she has no parents. So when he wakes up he asks her to show him the 'thāra' (big plate) that he has dreamt about. She prays, and uncovers the 'thāra' and the 'gugari' (boiled gram) in it become seeds of pearl, and the 'puris' become betelnut leaves. The king is amazed that this is not what he dreamt of, so she explains Satpanth to him, saying it is like the edge of a sword (khanā kerī dhāra).

LIII. Pir Hasan Kabir al Din, 'ginan' of supplication.

'Our hope is in you, the Lord of the three worlds, you are our only support in the Kali era' etc. 23 verses.



LIV. Sadr al Din. 'ginan'. 22 verses.

'Every 'gata' is filled ^{with} the Sāheb, do not be ignorant, and look afar; to the truthful, the Saheb is present every moment (hara dama), just as the pupil is in the eye'. etc.

LV. Syad abd al Nabi, 'ginan' p.244a. 10 verses.

'I supplicate to the Lord, look at me laughingly. Laughingly talk to me, my shame(sharama) is in your hands. With folded hands, I supplicate, you fulfil my desires' etc.

LVI. "Pata() khiasi Mira Saidha Sera Saha kana likhaeasi"

I cannot decipher the title, but the work is in Urdu, about a 'musāfir'(traveller) from elsewhere, to this world; he lives in this world, and ^{exacts} all the pain(dard) of this world' etc.

LVII. 50 'gāliu'(tales) on 'haqiqat'. p.246b.

'Think of the day of death, and of the 'mahadhina'(Judgement), etc. Honour your parents, friends, etc.'

LVIII. Sadr al Din, 'ginan'. p.246b. 6 verses.

'Laughingly keep the image of the Hari in you, otherwise you will uselessly wander in the cycle of reincarnation' etc.

LIX. Sadr al Din, 'ginan' p.249b., 13 verses. Something on 'purabha janama'(former lives), followed by advice about shedding all anger, all worldly desire etc.

LX. Sadr al Din, 'ginan' p.250b. 17 verses.

'By embracing the Satpanth, we have bathed in the 'tirthas' at home.' etc.

LXI. "ajara jareo na jāe: morā mānavi: sarave sathaki nidhā meleji(1). 'hu hu' karine murakhe janama harāea: ene janatahi



apaja khahaa(3). 9 verses. (This has been quoted to me as one of the early Sindi compositions).p.252a. 9 verses.

LXII.It says 'ginan' of Sadr al Din, but at the end, in the 12th verse, the name of Imam Shah is given, so it must be by Imam Shah."sāhāne sobhae pahelā mukhi musafara āeā:..... nadhara melo vaṇore bāvā:fulare vadhāvo to dhariāne dase mola calāvoji" etc. To such a one even death is a pleasure, etc.

LXIII. Sadr al Din. 'ginan' p. 253a. 15 verses.

'The world is like the sea where one comes to trade, and then returns from whence one came' etc.The refrain is "Qāem āsā" (hope in the Qaem?).

LXIV.Pir Sadr al Din, 'ginan'. p.254b. 18 verses. In Sindi. It is exhorting the believer to awaken at dawn, and not to sleep negligently.

LXV. Sadr al Din,'ginan'. p. 255b. 6 verses.

'Every one calls himself a 'rikhisara'(sage), but a real 'rikhisara' is rare' etc. Then the author enumerates the qualities of a real 'rikhisara'.

LXVI. Kabir al Din, 'ginan, piribhati'(morning ginan).p.256a 'Keep the 'dīn e haqiqat' in the heart()' etc. 11 verses.

LXVII. Sadr al Din, 'piribhatia'. p. 256b. 13 verses.

'The Sāheb knows the 'be din', he gives whatever fruits he wishes' etc. Refrain:"E Virabhai".

LXVIII. Sadr al Din, 'piribhatia' p. 257b. 12 verses.

All about 'kasanī' a test to prove one's real worth.

LXIX. Sadr al Din, 'piribhatia'. p. 258a. 14 verses.



'Whoever is born in the 'din e Muhammad', to him the gates of the seven heavens are open' etc.

LXX. Sadr al Din 'piribhatia' p 259. 7 verses. On Avataras.

LXXI. Sadr al Din, 'piribhatia'. p. 260b. 7 verses.

'To the 'avicāra nāma' there is no end(ata)' etc.

LXXII. Sadr al Din, 'ginan' p. 261b. 22 verses.

'The bank is broken, the water overflows; there is none to close it in. There is no herder(govara) in the 'gata', so in the Kali era, sin will spread.'

LXXIII. Indra Imam Din. p.263b. 19 verses.

The tenth 'nakalamki incarnation is 'Arabhi' etc.

LXIV. Shams, 'ginan' p. 264b. 4 verses.

'Intercession belongs to the 'nabhi', intercession belongs to the 'pekabhara', fear the liar, those of you who are mistaken' etc. Refrain "Bhāi nami cālo maraṇa" (Brother, bend down (be humble) and walk, all have to die).

LXV. Kabir al Din, 'ginan' on 'ajabha mohobhata' p. 265a. 12 verses.

LXVI. Kabir al Din, 'ginan' p. 266a. 8 verses.

'Awaken and perform service of the Shah'. etc.

LXVII. Sadr al Din, 'piribhatia' p. 266b. 18 verses.

"Jirebhai jāgo jāgo bhāiara:emasā raiana viharīāji(1)"

'Awaken, brother, the morning has come' etc. In pure Sindhi.

LXXVIII. Sadr al Din. 'piribhatia' p. 267b. 6 verses (8 lines each). "agama aesā siri esalama saha vakhānie:purakha pāchame sāmī rājo averse" etc. Sri Islam Shah (Imam?) will come



from the west' etc.

LXXIX. Sadr al Din, 'ginan'. p. 269a.

"pāchame desa purakha parataka ugeā" etc.

LXXX. Sadr al Din, 'ginan' p. 271a. 16 verses.

"Ālā eka^{Khajur} sabhuka:dhuniā (tisaki sārī:avicala nāma khudhaekā
bhanie:ora sabha mitiaki bhāji(1) Alā bheda tatava nāma lije:
apane jivaki ucītā to mumana bhāi kije:apane jivareku dhojaka
na dhije:1.

"Nabhi mahamadha bujo bhāi: to tame pāmo emama:musaraka
mana kafara kahie:momonake (sira) kurāna:2"

'God is one, and the whole world is his, recite the immovable
name of God, all else is a play of the earth.'

Know the Prophet Muhammad, then you will attain the Imam,
The mind of the one who associates partners with god, is
unbelieving, but the head of the believer is the Qur'an'
Then he goes on to talk about the angel Azazil, and his
disobedience to God, and how this angel had read thirty-six
krore 'kitabs'(books), yet he did not understand the inner
meaning(bheda). Then he goes on to talk of Adam's disobedience
to God, and how God threw him out of heaven. Then he goes on
to talk about a son being born to a Hindu household, but his
becoming a Muslim, his 'first name was taught as Ibrahim,
and his 'din' became 'rahemān'. Then he goes on to say that
'whoever recites, speaks, listens, but does not understand
the meaning, or reciting the 'namaz' without the 'kalama' is
like the body without a head. Then he continues with' one



can make a water bag of expensive stuff, and fill it with the water of 'zam zam', but a dog is never cleansed, even though he may wash, it is just water to him. Water is purified with 'firman', the 'bi firmani' is never purified, even though he may wash it is just water! Then he goes on to say 'recite the names of the guru Brahma, of Visnu and of Mahesara(Siva), but in the Kali era, Visnu is the Imam; whatever souls follow the 'firman', they will attain heaven' And lastly, 'The family of Ali are the kings in the form of Islam Shah.; Allah is the Imam, so Pir Sadr Din says'etc. LXXXI. 'Khākanamu' in 12 'bābs'(parts). p.274a. (In pure Cutchi).

LXXXII. 'Soneji viāsa'(interpretation of a dream?). p 281b.

LXXXIII. Sadr al Din , 'ginan, Ma^{he}dhanā' p. 282b.

'The'ruz e qiyama' will come;the two armies will come, then the demon Kaliga will come, and they will fight. The Shah will win, and make the demon progeny-less, and marry the virgin earth, and give kingdom to the sages.Then there will be a resolution of sins, and merits, so have faith in the 'gata' etc. 58 verses.

LXXXIV. Pir Shams, 'Karapera(?) in 'Farasi' Stories of Adam and Hava. Adam was the first Pir, and then there were four imams. etc. pp285b. to 288b. Many figures.

LXXXV. Mahammad,(?) 'padha'(panda? ^{پندا}) 'kandhi' p.288b.

LXXXVI Suradas Bhagat, 'Padha' p.289a.

Refrain:'piā me avaguṇa bhohota kiā',(beloved, I have done much wrong).



LXXXVII. 'Pandha' of Raje Bhagat. p.289b. On the lies of the world, and the lack of truth etc.

LXXXVIII. Kani Mahammad, 'Pandha'. p. 290a.

" Rore dhivāni dhuniā:bhasati bhi dhekhai:jagala dhekheā:sagala saṁsara...."etc.

LXXXIX.Rāmae Ratania, 'pandha' p.291b. Followed by two short stories.

XC. Sadr al Din, 'ginan'.p.292b.

"Seṭa bhaṇae tame sābhaṇo vaṇotara:vaharata ruṇī karī lāvoji"
(The master trader says, listen trader, make good business, and come).It is allegorically interpreted, good business not meaning a lot of profit, but good deeds etc.

XCI. Kabir al Din, 'ginan' (a very popular supplication one)

"asa tumari sirī kāema sami:sahebha cita kije:asa:aja kala dasame saha tu vara datara:juna vacana sabharo:asa:"

'We hope in you, O Lord Kaem:Saheb, do think of us:Today, in the Kali(era), in the tenth(incarnation), Shah, you are the giver of the boon;remember your old promise'.p.294a.

XCII.List of names of the Pirs. (list A.) p. 295.

XCIII.Sadr al Din, 'ginan'

"jirebhāi jago rikisara:morā bhāi:gāfala hoe kiu suteji(1)"
(Wake up, sage, my brother, why do you sleep so negligently)
'Follow the guru's words' etc. 24 verses, 1½ folios.

XCIV. Writing changes. Samvat 1813.

List of names of Pirs.(list B).

XCV. 'Gāvatri' Very untidy handwriting. On creation,



avatāras etc.

XCVI. One folio in Devanagri script. Drawings on the opposite page, p 311a.

p 312a. Different writing; Samvat 1837. Ramal etc.

XCVII. 'Ghat pat duā' is given, but it is incomplete.p.313.

XCVIII. Shams, 'ginan, vimarasajo'.

"pelā nāma alākā lije:dhujā kalama mahamadhaka kije: alā mahamadha ekaja gaṇie:guranara gatamā jāi maṛie:" 47 verses.

Then there are more 'ramals' and 'fals', and the Arabic alphabet.



Appendix III.

The 'Dasa Avatara' of Pir Sadr Din. Ms Kx p. 57a.

Sirī pirothame sirī pīrothame mache rupe līdho che avatāra:
mādhī māeā juga sāmī(a) dhareā: tāre gura bhirimājīnā veda
che cāra: sakho dānava te veda harī gaeo: tāre sakho dānava
veda harī jāe: tehene vāhare nārāiana thāe: jai raheā
samudhara māhe: tāre macha rupe lidho che murāra:nāsato
sāhō hātha: tāre bolāveā sirī pesatā jhāleo hātha: tāre
gāto(jhato) giraheo sirī jaganātha: kaho tone khaṇane melu K
hātha: kara jorīne lāgo pae pāhea: sāhā tūto : tu vara māga:
tatakhana mereo che hātha: sāhā tūto sirī jaganātha: miriā
che hātho hātha: āda sakho nārāeana macha rupe sirī māhavi
avatareo : machakī mātā to sakhāvatī: pītā to piremarukha:
gura to mānadhātā :cāra lākhano batriha thahasa(sahasa?)
sirī macha rupe nāma bhaṇāveā:1

Sirī bija māhe :siri bija māhe: korabha rupa līdho che
avatāra: bhāra pirothamīno sāhe hāthe jhalāveo: tāre mera
paravata kīdho che ravāio: vāsaga nāga te sāhe netra
marorīā: tāre deva miriā tetrīsa kirorā eke mohora
() ra locana rāe: bīja mohore māhā bara thāe: tahīe

māhā samudra harī odhareā:nava khadha abharata
āneā: ca()dra āneā te abharata/ ^{jeha anī kādheā te abharata} nura pāeā te cadra māhā
sura cadra suraja pāeā: beha rā()e upara mādhī
che rīsa chedaveā tenā sīsa: ho sāmī mārā jī tu juga
sadhāraṇa bījame tu sirī paramesara: korabha rupa kīdho
che avatāra: korabhakī mātā to kamaṛāvatī: pītā to



trīkama rikhi: gura to ekārakha: cāra lakha ne batrīḥa
sahasa sirī korabha rupe nāma bhaṇāveā:2
Sirī trījame sirī trījame tribhovare dīdhī che dādha:
dādha to vārāhunī vākhaṇīe: ahonisa bhirimadhe dādha
dhareā: dādha dhareā che bhirimadha: pirothamī jāe
rikhipāra: have āveo daitano kāra:daita badhānu mohe jajāra:
sāhā nava khadha pohotā: jāe vana māhe kīdho che ārabha:
govadhe girahī che gāta: bhirimadhane rākhaī che dādha:
tāre harī udhareā nava khadha: tāre daita vana khadhe
pohotā jāe: varāhā rupe che avatāra: dānava māri kīdho
che ārabha: tāre rava cakara līdhā che hātha: avatareo sāhā
samsāra māhe: avatareo deva murāra: avatareo sāhā udhava
rāe: avatareo sāhā pirothamī māhe: rava rudha roreā:
tā()he ho sāmī mārā jī tu trījamo sirī paramesarā:
trījame tribhovare dīdhī che dādha: vārāhonī mātā to
padhamavatī: pītāto dūmhi()la pura: gura to sahasa
nidhi(): cāra lākha ne batrīsa sahasa sirī vārāhu
rupe nāma bhaṇāveājī:3
Sirī cothame: sirī cotha māhe narasīga rupe līdho che
avatāra: bhagata hetane kāraṇe sāmījī avatareā: thabha
futī pirighatiā:deva siri paramesarā bhagata pahelājane
vāre te sāmījī bhale avatareā: kuara pahelāja mokha
pirāmeā: mokha pirāmeā pahelāja: tene āleo avīcala rādya:
mugatā huā pahelāja: tene aleo sāhā avīcala rādya: sāhā
āleo dhruane rādya: dhrua karese avīcala rādya: badha
kāpeā pahelāja: sāhā tene āleo avīcalal rādya: sāhā āleo



rikhīāne rādyā: rikhīu karese avīcala rādyā: kīdhā te amara
jāta: jhālaveā dāṇava jeha: suṇa sāmī amara morī deha:
nahī marahupurasa: nātrīha: nahī marahu rāta na dīha:
nahī marahu nara na nāra: nahī marahu mahe na bāhāra:
nahī marahu dhupa na chāca: nahī marahu lakara na luha:
nahī marahu dharana na ākāsa: tāre kari rākheā ghāeā(?):
heṭa lei rākheā nevā heṭa nare nakha vāeā: peṭa tenu
ragata kīdho che deva: tene ragate karaā che sanāna: varī
vipare āleā dāna: tāre uchava huā tatakheva: ho sāmī mārā
jī tu jūga saghāraṇa: bhagata ugārīe: dāṇava dārīe: cothame
tu sirī paramesarā nīrasaga rupe kīdho che avatāra:
nārasagakī mātā to cadhāvātī: pītā to Harītaka: gura to
amarateja: cāra lākha ne batrīha sahāsa sirī nārasaga rupe
nāma bharāveā: sataraha lākha ne a()tāia sahāsa sirī
karatā jugano pirimāna: huā: tāre rugha vedanā vārā hotā:
kiritā juga māhe sāhānā cāra rupa: kirita juga māhe
varateā: cāra dāṇava sāhe saghāreā: pāche korīe rādyā
pahelāja gubata patha āradheā : te amarāpurīno vāsaja
pāmeājī:4

sirī pāca māhe: sirī pāca māhe vāemāna rupe kīdho che
avatāra: vāemāna rupe kīdho che vināna(?): dāṇave to
pāṭare rādyā bārī chareā rāe:kahī terāveā piridhāna:
varate veghe karo eka vipara: teṇīno āvo veghe kari vehelā
thāo: eka dhanī vārāma chāo: eka tāra māhe vehelā jāo:
tāre vajīre kīdho che vīcāra: sāmī āveā dhuāra bāhāra: tene
gaeā teravā janā cāra: terī āveā barane dhuāra: terī āveā



barane pāsa: barā uṭī lāgo sāhāne pāhe: bhale āveā tu
vipara rāe:tamasethī kāraja puro māro thāe:vipara kīdhā
mana māhe vīcāra: barane bhañī dekhāreā veda cāra:tāre
tuto barī dātāra: sāmī māgā pirothamīnu rādyā: sāmī kahe
māro rādyasu nahī kādyā: sāmī māga hasatī turāga: sāmī
kahe māro hasatīsu nahī raga: sāmī māga garatha bhadhāra:
sāmī kahe māro garathasu nahī kāma: tahīe boleā māhāva
murāra: mune dharāṇa joie che uṭa: karama:(?): bare dīdhī kahī
eka bhirima: hara chāeā agara hātha: bare mukhe kahī eka
vāta: sāmī māga adhako asarabha: tahīe boleā māhāva murāra:
hu dharāṇa māgu aṭa karama: vipare kīdhā sukara vacana:
mune joie che maṇalīno tāma: jīhā hu karau visarāma : tāre
vipara pohotā bhirimadha jāe: trana bhamāna dīdho jai pāea:
na thākī aṁṭa na thāe: aṁṭa māhe nahī koi tāma:
tāre barā cāeo paiāra: ho sāmī mārā jī tu juga saghāraṇa:
pāca māhe tu paramesara vāemaṇa rupe kīdho che avatāra:
vāemaṇakī mātā to nīlāvatī: pītā to kesavaratha: gura to
bahulocaṇa: cāra lākha ne batriha sahāsa siri vāemaṇa rupe
nāma bhaṇāveā:5
Siri chata māhe: siri chata māhe farasārāma rupe/farasī līdhī
che hātha: farasī hātha rākhatā hātha: farasī hātha
rākhatā hatkā: tāre rikṣīsara vana majhāra: tapesarī
tapa karatā hatā: have je kahoto rāvato sahī bhodyanu
rāhā te vāṭe cāleo jāe: tīho kere benīe dīṭo vīra naiāne:
vichuṭā nīra je hoe ama gghara rādyā: to badhava terī
jamāru āja: varāto jāna: varāto jāna bā() lāgā mota ?:



tāre mana baetī : khotā :vasatrena raheā nīra: tāre rikḥīsare
jānai tenī pīre: to kahe tone badhava sabhāreo āja :vāna
sāneā adharamanā kādya: tāre tone upadye sarīna be()
terā tāro vīra tatakheva: terāveo rāe rikḥīsara : terāveo
kānadhena gāe: tāre jugatasu jhamāreā ebharata bhodyana :
teha : aga sobhatā peherāveā vasatra : te ekavīsa bhātana
dīdhā che dāna: rikḥīsare daitane āpeā bahu māna: tāre daita
kaheo e vana māhe kare che joga : ene evaṛo kehāthī sajoga:
tāre daite mātīa māhe dātī gāe: te mā()tā lāgo rāe:
tāre vera karīne dorī cāleo gāe: rikḥīsare kaheo veghe
thaine vahelā thāo: veghe karīne vāhare thāo: tāre rikḥīsare
eka dhīāne sa()ā faṛasarāma veghe āeā: faṛasarāma
bhatāve amane kāma: pahelā mārā tāir() : pache
kāmadhena līdhī jāe: tāre faṛasarāma faṛasī līdhī hātha:
pirothamī nakhatravī kīdhī je rāva : to sahasa bhodyana
rāe mārī fereō tehene eka tāe : sahasa bhojanu māreo rāe:
ho sāmī mārā juga saghāranā : tu māro paramesara : sirī
chaṭame kīdho che avatāra : faṛasarāmakī mātā to rīrakāvatī:
pītā to javālagana: gura to ekāvivīdhiraveāsa: cāra lākha
ne batriha sahasa sirī faṛasarāma rupe nāma bhanāveā:6
Sirī sāta māhe : sirī sāta māhe rāmacadha rupe līdho che
avatāra : jasaratha ne karāe kāmālāne udhare : te
rāmacadhaji bhale avatareā : kekaine vāekethī cāleā vanāvāsa:
sītāne kārāne sāiara badheā : tāre naiāne na dīse sadha :
sāhā jai raheo samudhara pāsa: daita raheo laka majhāra:
edra jeta upara mārā : tene a()ra kareona jāe: bārāha



che saghāra : tenā soseā che sarīra : tāre kopeo kasāsara
kāra : terī lāvo na()ne bāra :veghe karīne vehelā thāo :
eka gharī vāra ma lāo : eka pohora māhe vahelā jāo : jai
lejo amāro nāma : nadha sāthe che eka kāma :puja mādheo
matharā gāma : tāre bolāveā tribhovana sāmā : ame jāesu
kamarāne kādya : have potā skasajīnu rādya : utī cāleo
tribhovana sāmā : jāi nākheo kārīo nāga : ānī sāreo kamarāno
kādya : tāre kase kaheo :etā sala mokaleo cādho malau(?)
tāre kase kahī eka vāta : tene jhata karaḷo eka ghāta :
tāre male kahī eka aradhāsa : kahoto rāejī jhālī ānu
tamāre pāsa : tāre kasa sunī thīo ranīāta : te to sābhāno
mārā mala: veghe karīne vahelā thāo : eka gharī vāra ma
o: eka tāna moho() lājhāo : tāre vacana sunī
male kīdhī ri(): hare hāthe maroreā tenā sarīra :
sāhā māreo cādho mala : trana bhamāne tāreā : sala(?)
sāhe māreo rādya kasa :chedaveo tehenu vasa : ho sāmījī
tu āta māhe sirī paramesarā : gokarā bārūnā : sirī
kāne vāsadevane kukhe :devakīne kure : sirī karasanajīa
(a)vatareā : sirī kānanī mātā to ()vatī devakī:
pītā to vāsadeva : gura to sāhāja deva: cāra lākha ne
batrīha sahāsa sirī kāna rupe nāma bhanāveā :8
Sirī nava māhe: sirī nava māhe budha rupe dharī baeto
dhīāna : pāe padhama sirī paramesarā : deva jai baetā japua
māhe : karasanajī mukhe boleā parosī : parosī boleā mīra :
hathe līdhā taragasa tīra : sālura paheāna : savaro vesa:
mona badha bādhe kheca:churī samasera : bādhe keḷe:keḷe



to co()ji : tāre talāvara bādhe bheṭa : tāre
pādhava cāle vana : tīhā pācā paṇī nahī ana : tāre tapa
kīdhā vana majhāra : māreo te durajodhana rāe: koravānu
kīdho che saghāra : pādhavāne āleo che rādyā : jāi pohotā
amarāpurīā māhe : have āveo karī kāra : [✓]ḍipara na māne bāra:
have āveo khoṭo karīkāra : mātā rotā mele bāra : varatavā
lāgo pāpa : baeto na māne bāpa : bhadyava lagi gae : uti
caleo pāchame dhesa sāhā ḡāveo khadha erāka māhe: sāhā
jāi baeto malachā māhe :ho sāmī mārā juga sagharānā :
bhagata ugārīe : asura saghāranīe dāṇava dārīe : gatīu
tārīe :navame tu sirī paramesarā :budha rupe dharī baeto
dhīāna :budhanī mātā to kamarāvātī : pītā to hasarāja:
gura to vadharāja :cāra lākha ne batrīha sahasa sirī
budha rupe nāma bhaṇāveā : āṭa lākhane cosāṭa sahasa
duāpurānā vāra huā : duāpura juga māhe sāhānā doe rupa
varateā : doe dāṇava sāhā saghāreā: nave korīe rājā
jujosatāra gubata patha ārādheā : te amarāpurīno vāsaja
pāmeā:9

Sirī dasame sirī dasame nikalakīa rupe kīdho che avatāra:
kalakīa rupe kīdho che avatāra: sahī murataiālī rupe nāma
bhaṇāveā : heta hakīkatane kārāne sāhabhajī bhale avatareā:
heta setā surāhāna : turīe carāse asāhā asuāra : asura
saghāre : dāṇava dāre sakha cakara lese hātha ; ^{jāi} aji karese
pirothamīa māhe : have pohotā dasa avatāra : para-hareā
sāhā garabhā vāsa : tāre japuadīpa māhe vāsa : sāhā
japaadīpano rāhu: sāhā āvase mulasatāna māhe: sāhā dese



rikhīāne rādyā: rikhīu karase avīcala rādyā : rikhīāne
vaikāṭa vāsa : pīra sahadeva kerarā sāma : parataka
narahari nāma: pīra sadharadhīṇa kerarā sāma : parataka
nikalakīa nāma : ho sāmī mārā juga sadhārānā :dasame tu
sirī paramesarā nikalakīa rupe kīdho che avatāra : murata
yā alīa rupe nāma bhaṇāveā : murataiā alī esalama sāhā
avatareā : murataiā alīnī mātā to bhībhi jālekhā : pītā to
hasāma abhu talebha alī: gura to satagura sahadeva: cāra
lākhane batriha sahāsa sirī murataiā alīa rupe nāma
bhaṇāveā :cāra lākhane batriha ^{kalajugano pīrimāṇa huā:} sahāsa/kalajuga māhe athara
vedanā vārā hotā : sāhānu eka rupa kalajuga māhe varateā:
eka dānava sāhā saghāreā : bāre koṛīese pīra sadharadhīṇa gu
gubata patha ārādheā : pīra sadharadhīṇa kahe kahu dasa
avatāra : je saravaṇae ne kāne suṇae tene āgā gamāṇano
fero tarāe: sābhaṇae je dasa avatāra : te pāme mokha
mugata dhīdhāra : sābhaṇae je nara ne nāra: tene āgā gamāṇa
nahī saṁsāra:bhagatā huā pahelāja: sāhā tene āleo avīcala
rādyā: sāhā āleo dhruane rādyā: dhruo karese avīcala rādyā:
pīra sadharadhīṇa kerarā sāma: parataka narahara nāma:
pīra sahadeva kerarā sāma: parataka nikalakīa nāma: sāhā
karese avīcala rādyā: sāhā dese rikhīane rādyā: rikhīu
karese avīcala rādyā: rikhīāne avīcala rādyā :rikhīāne
vaikāṭa vāsa : sāhā karese vaikāṭa vāsa: ho sāmī mārā juga
sagharīe: asura sagharīe: dānava bhagata ugarīe: juga
sadhārīe: asura saghārīe : dānava dārīe : gatīu tārīe :
dasame tu sirī paramesarā : sirī nikalakīa rupe kīdho che



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avatāra: sāha murata yā alīa rupe nāma bhaṇāveā : heta
hakīkatane kārane sāhebhaṇī bhale avatareā:10.

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Appendix IV.

Text of the 'Dasa Avatāra' of Pir Shams. Rāga 'kedāra'.

pahele macha rupe nārāeana daite danave asura parāi abha mar
maracha saghari rikhiō(u) dharano cārai veda sumeta kare
jaraṇā vīce sakāsara nātā tīne doeo hase rājā sāiarara
jhilīti atara baeta sakāsara ura kāra kare cāraise veda
nārāeana kadheā thao(u) sabhanī pirigaṇe dāṇava karata
kamāia ladhā harī avatāra suṇo dyāṇāeā daite dāṇave asura
pirālaṇa miracha saghare rikhiu(o) dharana sirevo jugajuga
nārāeana: samaro sāhā atakāre nārāeana:1

deva(?) korabha rupe kare āpatīa(asania?) āso bhāra dhare
mudhakīṭaka vidāre sirijiāi ubhā bhu(o)iu(o) tārā
eana cadhru sālara deve madheu(o) titiko bhirimā keu nihadra
harī avatāra suṇo dyāṇāeā:2

triṇe vārāhā rupe nārāeana hari mura māraṇa dhare saghāraṇa
vācā mohota kare:deita ko sāhā bhata bharāṇā triu
avatāra suṇo dyāṇāeā alia rupe nārāeana āeā harī avatāra
suṇo dyāṇāeā:3

cothethī haraṇākasa bariā āe nāhesa hara kāre hariā
cārai coka bharapura baeta sāna pahelāje vādareo to
nārāeana kathe diṭā thabha vicā sāhā nisareo nārasaga rupa
nārāeana disadho vikarā ne heru
pāe sateo dāṇava kiriti kamāia ladhā avatāra
suṇo dyāṇāeā:4

pajame thio vāemana bāla veda vadhana ghara jhalana
tragerā vikha bhamadho sāhā āeo bābhana jotīse bahu



avatāra nadhana vīra locaṇa gare de(i)nīe vācā denīe
denīe ahukārā so baṛi rādyā āeo lata haṇījo mukoe
paṇihārā hari avatāra suṇo dyāṇāeā:5
chaṭame khahu khatriā vase faṇasarāma khaha khatriā vase
purīa jota mahe sara hasi sahasa rādyāṇa sahasa karo khatr
khatriā vasa gajeo(u) rāṇa so hara ghāleo(u) pijhare
sāmīa keāse sāmīa bhāṇā hari avatāra suṇo dyāṇāeā:6
satame sirī rāma bhaṇāeā hari trīloke
he jogeo(u) jasaratha vica de(va) kaia vi()neā vācā
e sā majhai bāraha varaha pata kareā:
rāiana bhulā se vikareā sītā lei dasāsara gaeā rādyā
vajīrā jagasaro badhīa satra sabhakaē deva taṇame
aebha na madho varīa rāiana māre lakā gaṇa ṭā
hari avatāra suṇo dyāṇāeā:7
nadhana mohola ghara bālo āeā nadhano mohola ghara deva
dyāeā hari hari āe calatra kare: atamethī avatāre āeā
dhaṇī jamaṇā dhiuha jhaleo(u) mukā kasa kesa thalākārā
nadhīe gedī ucarei uthī satha māhādyāṇa mirīa: kase
kese kapa(kae) saro: kanāṇa rupa māhāva avatareā harī
avatāra suṇo dyāṇāeā:8
navame sāhā bhaṇāeā dharama nī()
ādhara visana dhīeā māṇaka māṇakane
parachāreā jota baeto parabhu hatha kare bhaiara dekhe
bhāi arakhāeā gaṇa(na) japa mālā sāhā hatha kare māhāva
rupe dekho cāeā vikhiā jogo sāhā alīa varo āe baeto
sāhā trībhovana rāeā: harī avatāra suṇo dyāṇāeā:9



dasame purakha pācha māhe gana(gadha) ālamota hari āe
dekhāreā pāchame thio pirigaṇo gura nīsāṇa vadyāeā:
dekho karo vādhāiu anata thiu(o) gatī loka sadāiā
sage āla pirothamī āpu baeto sāhā trībhovana rāeā
pirothamīa pāpa parasareo(u) mukā sila(?) saca rādyāṇa
adhaka ()thamī darasāṇa hārā koṭa
khanagehe lfāke mīdhira vāne nai putāputa vahadhīo(u)
kasara koṭa khanage sujhā musara māṇaa dharadha gaeo:
vāca fasala bahu elamīe runā lae latī loka garajau kane
suāse akhīe diṭā ṭagehe core rādyā thio sādha ghaṭa
cohaṭe maṭā mahela bhatāra na maleo(majheo): adya kala
etā putra viridhā hekare thāe: vahanana vira: vira
rikīsara manā kusedhā jisaku āe: sama piāle bhejī ale
dhara gura bhājāra pachi ale so nidhīale esā dosa gaṇa
vīcāro athara vāṇa veda thīo: dito lake(a) coka nahī dhāre:
detī vācā koe na pāre: haruā mera parabhata thiā: garu
pana thiā: nichulā la() pirothamī
rage rupe pāra: bha bhula gāie thīra thīo
vīrā karasāṇa dhā() ghaṭāṇa sāsatra rikhīa
careo bābhāṇa vācīna potha purāṇa chamachare
jo hatare pīra samasa boleā dasa avatārā sāhā sabhālo
bājha kare tu gosāiā:hama bhecārā gata kuārī vīnova kare
vahelo ā: parāṇa molana: harī avatārā suneo dyāṇāeā:
daite daṇave asura pirāiāṇa: miracha saghāra rakhī
u(o)धारणो sirevo jugā juga nārāeāṇa: samaro sāhā atakāre
nārāeāṇa:10



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APPENDIX I

THE KHOJAKI SCRIPT AND ITS EQUIVALENTS

Roman	Devana- gari	Gujarati	Sindhi	D MS 1815	Kx MS 1737	Khojaki Primer 1932
a	अ	અ	।	अ	ਅ	ਅ
ā	आ	આ	।̄	आ	ਅਾ	ਅਾ
i	इ	ઇ	ى	ઇ	ੴ ¹	ੴ
ī	ई	ઈ	ى̄	ਈ	—	—
u	उ	ઉ	و	ਊ	ੴ ²	ੴ
ū	ऊ	ઊ	و̄	—	—	—
e	ए	એ	ى	ੴ	ੴ ³	ੴ
o	ओ	ઓ	و	—	ੴ ²	ੴ
ai	ऐ	ઐ	ای	ੴ	— ⁴	—
au	औ	ઔ	او	ੴ	— ⁴	—



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Roman	Devana- gari	Gujarati	Sindhi	D MS 1815	Kx MS 1737	Khojaki Primer 1932
k	क	ક	ڪ	क	क	क
kh	ख	ખ	ک	ख	ख	ख
g	ग	ગ	گ	ग	ग ⁵ ग ⁵ ग ⁵	ग
gh	घ	ઘ	گھ	घ	घ	घ
c	च	ચ	چ	च	च	च
ch	छ	છ	چھ	छ	छ	छ
j	ज	જ	ج	ज	ज ⁶ ज ⁶	ज
jh	झ	—	جھ	झ	ज ⁶	—
t	ट	ટ	ٽ	ट	ट ⁷	ट
th	ठ	ઠ	ٺ	ठ	— ⁷	ठ
d	ड	ડ	ڊ	ड	ड ⁸	ड

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Roman	Devana- gari	Gujarati	Sindhi	D MS 1815	Kx MS 1737	Khojaki Primer 1932
ḍh	᳚	ઢ	ڙ	—	᳚	᳚
n	ण	ણ	ڻ	—	᳚ ⁸	᳚
t	त	ત	ٽ	ت	᳚	᳚
th	थ	થ	ٿ	ٿ	᳚	᳚
d	द	દ	ڊ	ڊ	د	د
dh	ध	ધ	ڏ	ڏ	د ⁹ د	د
n	न	ન	ڻ	ن	ن	ن
p	प	પ	پ	پ	پ ¹⁰	پ
f	फ	ફ	ف	ف	— ¹¹	ف
ph	—	—	ڦ	—	—	—
b	ब	બ	ب	ب	ب	ب



Roman	Devana- gari	Gujarati	Sindhi	D MS 1815	Kx MS 1737	Khojaki Primer 1932
bh	भ	ભ	پ	भ	भ ¹² म	भ म
m	म	મ	م	म	म	म
y	य	ય	ي	य	— ¹³	•ی
r	र	ર	ر	ર	ર	ر
ru	—	—	—	ર	—	—
l	ल	લ	ل	ल म	य	य
v	व	વ	و	વ	વ	و
v s	श	શ	ش	श	— ¹⁴	ش
s	ष	ષ	ش	—	— ¹⁴	—
s	स	સ	س	સ	س	س
h	ह	હ	ه	ه	ر	ر



Roman	Devana- gari	Gujarati	Sindhi	D MS 1815	Kx MS 1737	Khojaki Primer 1932
r	र	ર	ر	ر	م ⁸	د
ks	क	ક	—	—	—	ک
gn	ग	ગ	—	—	—	گ
tr	त्र	ત્ર	—	ت	ت	ت
dv	—	દ	—	د	—	—
dy	—	—	ج	—	د ¹⁵	—
ny	—	—	ج	—	ن ¹⁶	—
z	—	ز	ز ض	—	— ¹⁷	—
dhr	—	—	—	—	د	د
sr	—	શ	—	ش	—	—

1. The same symbol is used for both the short *i* and the long *i*. With consonants, the script only uses the sign for the long *i*, the *dirghai*, and never the sign for the short *i*, the *rasvai*. See note 3 below.

94	
74	
20 22 25	
24	
74	
22	
37 71	6
77	6
2	7
—	7
77	8

100

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been adapted from the *i*. In cases where the *y* would be used in the Gujarati language, the language of the Kx MS. either drops it, or replaces it with *a*, *e*, etc. For example, *pamea* for *pamya*, *puna* for *punya*.

14. There are no sibilants *s* or *sh* in the language of the Kx MS. Even the Persian words which should be written and pronounced with *sh* are changed to *s*; the commonest being the Persian word *shah*. The Kx MS. instead uses *saha*. Professor N.B. Baloch in his *A Short History of the Sindhi Language*, Hyderabad, 1962, 33f records (from the *Kitab al Aghani*) the story of how the Sindhi poet Abu ata ae-Sindhi (early ninth century) used to pronounce the Arabic word *shaytan* as *saytan*. In the Khojaki Primer, there is the sibilant *sh*, but it obviously seems to be a mixture of the Khojaki *s* and the Sindhi *sh*.

15. Of all the Sanskrit based languages, this sound seems to be peculiar to Sindhi and Cutchi. In Cutchi, the palatal *dy* is used in such words as *radya* (Gujarati, *raja*), *vadyare* (Gujarati, *vagade*), etc. The only other language that I know in which the palatal *dy* occurs is Ki-Swahili, e.g. in the word *dyambho*.

16. The palatal nasal *ny* occurs only twice in the language of the Kx MS., though it is quite a common sound in both the Sindhi and Cutchi languages. Again, the only other language that I know in which it is found is Ki-Swahili, as in the word *nyama*.

17. There is no *z* sound in the Kx MS. In most of the Persian and Arabic loan words the *z* has changed to *j*; thus *pir zadeh* has become *pir jadeh*. The Gujarati script system does have the *z* symbol, yet in many Persian loan words where the sound *z* occurs, the Gujaratis use *j* instead, as in *jira* from *zira*, etc. To cite an opposite example N.B. Baloch (op. cit.) records the story of a Sindhi woman (from the *Kitab al Hayawan* c., 800 A.H. of al-Jahiz) who pronounced *zamal* instead of *Jamal*.